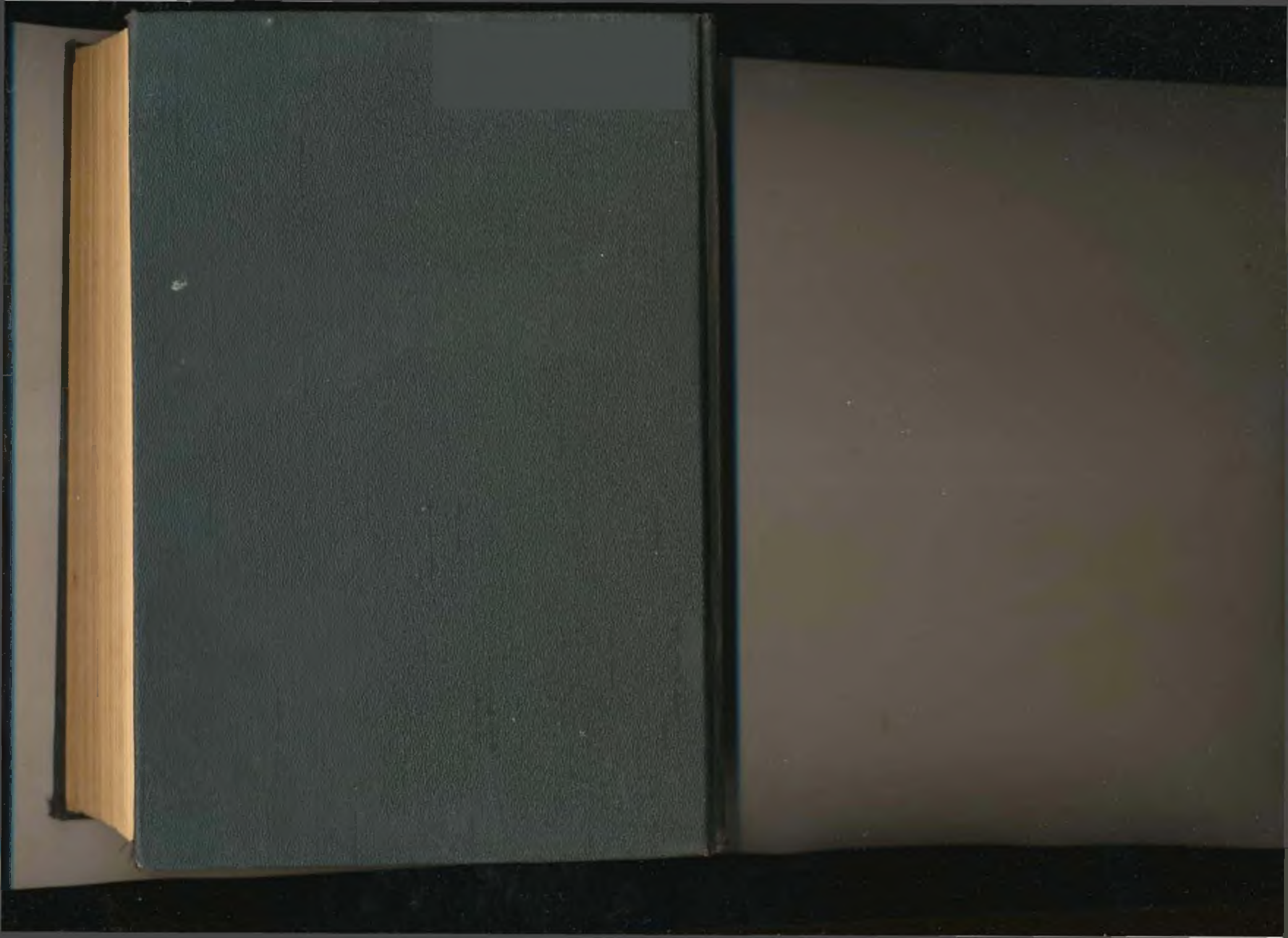


ROSI CRUCIAN
QUESTIONS
AND
ANSWERS
WITH COMPLETE HISTORY

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ROSICRUCIAN
QUESTIONS AND ANSWERS
WITH COMPLETE HISTORY OF THE
ROSICRUCIAN ORDER





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QUESTIONS
and
ANSWERS
WITH COMPLETE HISTORY
of the ROSICRUCIAN ORDER

By H. SPENCER LEWIS, Ph. D., F. R. C.
*Imperator of the Rosicrucian Order
for North America*



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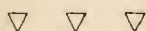


To the Memory of
BROTHER JULIUS SACHSE, F. R. C.
Historian,

*last descendant of the First American
Rosicrucian Colony, whose History of
their achievements will remain as a
monument to the Faith and Love of their
great leader, Magister Kelpius,*

THIS BOOK IS DEDICATED
that I may place a flower among the
many at the side of
his grave.

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Contents



PART ONE

COMPLETE, AUTHENTIC HISTORY OF THE ROSICRUCIAN ORDER

	PAGE
Preface	9
Introduction	15
Chapter I Traditional History of the Order	19
Chapter II Growth of the Order in the Orient	39
Chapter III The Work of the Disciples	53
Chapter IV The "108 Year Cycle" and C. R. C.	77
Chapter V The Popular Revival in Ger- many	87
Chapter VI The Birth of Semi-Rosicru- cian Organizations	103
Chapter VII First Rosicrucians in America	135
Chapter VIII The Present Rosicrucian Or- der in America	141



PART TWO

QUESTIONS AND ANSWERS

(See Index to Questions on page 172)



*The True Name and Emblems of the
International Rosicrucian Order*

Registered in the U. S. Patent Office
Exclusively in the name of AMORC

PREFACE

The mystery which has always surrounded the origin and history of the Great White Brotherhood has probably been one of its fascinating attractions, even with those who had no interest in its teachings or its activities. The mystery is not eliminated by a revelation of the *real* as well as the *traditional* facts associated with its origin; and in its history one will find romance, intrigue, astounding achievements, fascinating exploits, and alluring inducements.

The history of the Brotherhood must be divided into two general classifications. First, that which is traditional, and which has come down to the present time by word of mouth, supported by more or less definite references in ancient writings or symbolical passages in the rituals or teachings; and second, that which is truly historical and supported by the records found in the various branches of the organization throughout the world.

It is realized that the traditional history of the organization is very often cast aside or accepted

HISTORY OF THE ORDER

with considerable doubt by those who hesitate to believe in the antiquity of the organization. Persons of this type prefer to have the history of the organization begin with its first definite, printed, records. But they forget that everything of human construction had a beginning, and that there must have been an origin and beginning of the Order which antedates the first definite, printed, or written records.

It was generally believed, several hundred years ago, that the *historical birth* of the Rosicrucians did not antedate the seventeenth century. It was likewise believed that the *traditional birth* of the Order began some time in the Christian Era, and ended at the time of the historical birth. In other words, the attitude was taken that all the stories, reports, and references to the Rosicrucians as existing prior to the seventeenth century belonged to the *traditional history* of the Order. But, the many discoveries of documents, books, manuscripts, and references of an authentic nature in the past century have taken the actual origin and existence of the Order backward step by step,

HISTORY OF THE ORDER

year by year, into the very heart of the so-called traditional period.

The demand on the part of Rosicrucian students throughout the world and the search on the part of thousands of others for more facts regarding both the traditional and actual periods of the Order's existence, have warranted this history. Parts of this history appeared for the first time in the official Rosicrucian magazine called the "American Rosae Crucis," beginning with the January, 1916, issue. That history was at that time considered the most complete outline of the traditional part of the Order's existence ever presented, and has been widely utilized by other writers who found therein the clues which enabled them to verify many of the statements made. Since 1916 a number of other histories have appeared in French, Dutch, German, and English languages by eminent officers of the organization. In most of these, the facts presented in the articles which appeared in the "American Rosae Crucis" have been utilized and appreciation expressed for the publication of hitherto concealed records.

HISTORY OF THE ORDER

The present history is an extension of the one published in the magazine and considerably augmented by documents, books, and papers sent to the author by other historians or members of foreign branches of the Order, who were able to find the further details because of the clues given in the original articles. Credit must also be given to the researches made by the official historian of the Order in America, *Fra Fidelis*, who, through his editorial association with one of the largest newspapers in North America, and his connections with the Order and with foreign libraries and records in many languages, has been able to make extensive researches covering a number of years, thereby bringing to light many important and intensely interesting facts.

Whether one accepts all of the points of the traditional history or not, one is certain to feel that the origin of the Rosicrucian Order is found in the early mystery schools of the Great White Brotherhood. A study of the schools of philosophy and arcane wisdom in the Oriental lands preceding the Christian Era reveals that there is but one land in which the Rosicrucian organization could

HISTORY OF THE ORDER

have had its birth. That land is Egypt. And even the casual student of Egyptian history is impressed with the probability of the birth of the organization in that land.

If one sets aside the traditional history entirely, and accepts only that which is based upon very definite records in printed or official manuscript form, one must reject the popular and entirely fictitious claim that the Rosicrucian Order had its origin in the seventeenth century in Germany. The very positive references to the Order in printed books dated centuries earlier in other lands conclusively prove that the Order was very old and very well established when it had a form of revival in Germany in the seventeenth century. Likewise, one discovers at once that the romantic or symbolic story regarding *Christian Rosenkreuz* and his foundation of the first Rosicrucian body must be rejected, unless one associates that story with similar stories found in many earlier records.

The author, therefore, presents the following history as the most modern version and perhaps the most complete outline of the history of the Rosicrucian Order, with the hope that the mem-

HISTORY OF THE ORDER

bers of the Order will find between the lines the facts which are carefully concealed; and the inquiring mind, seeking for a mystery story and nothing more, will also find in the printed words a mystical romance prepared for his liking.

INTRODUCTION

It is no violation of secrecy to give the outer, objective, details of the various activities of the Great White Brotherhood, but the genuine conservatism of the Eastern Councils until recent years has acted as a barrier against such publicity as we in America believe necessary for the growth of any public or semi-public institution.

After twenty years' study of the doctrines and principles, and a very careful examination of all matters pertaining to the history of the Order, one does not find a single prohibition against the general publication of the history except in such minor details as are closely associated with the working or manifestation of some of the R. C. doctrines. While these exceptions are few, although of vast importance to the higher students, they have undoubtedly caused that subconscious attitude on the part of all R. C. Brothers and Sisters that it is safer, in the face of their individual sacred oaths, to refrain from all mention of either the antiquity or progression of the Order.

HISTORY OF THE ORDER

There is also the element of mysticism which explains the attitude of even the most advanced Brothers and Sisters. Realizing as most of them do that the complete history of the Brotherhood has never been given to the public and has for centuries defied the casual researches of scientists, historians and archivists alike, they feel a certain pride in having been able to mystify the profoundly inquisitive minds. Even the grossly erroneous and biased *raisonne* of the history of the Brotherhood given in various encyclopedias, reference books, and histories only adds to this feeling of pride and victory.

Such secrecy is not only uncalled for, but is positively detrimental to the Order in *America*. We are a people of frankness; Americans are lovers of the truth, and have a natural antipathy toward that which may be characterized as "mystically mythical;" and precisely such is the general impression of the origin and existence of the R. C. Order in the minds of many thousands today.

Nor is it necessary to enshroud the history of the Order with a cloak of blackest mystery to make the Order itself appeal to the thinking mind.

HISTORY OF THE ORDER

One will find that the true history of the Order arouses, even commands, such deep respect for its noble birth, grand growth, and wonderful increase of power, that this is a greater attraction to the thinking American than the element of mystery.

Inexactness and indefiniteness are the principal faults to be found with all the published accounts of the origin and present status of the Order. The few instances of wilful and inconsistent deception shown by some writers on the subject may be ignored in any consideration of the matter, for no mind can explain these things nor account for them aside from the writer's own personal bias which we are always led to believe has had no influence upon the honesty of the work.

Still, there are many very definite and exact facts easily within the reach of an analytical mind bent upon historical research, even when such mind is uninitiated into the secrets of the Order.

The claim has been made that the AMORC is the oldest fraternal or secret order known to man. This claim makes the Order antedate Freemasonry and the latter has always claimed great antiquity.

HISTORY OF THE ORDER

Here again the investigator is confronted with a mass of details purporting to be the history of Freemasonry, but gradually classifying itself into two groups which one may label "facts" and "traditions."

On the point of its connection with the Rosicrucians, Freemasonry is more or less silent. It traces its antiquity to Solomon's Temple, and refers to characters whose history, if not actual existence, is cloaked with mystery. Its published history is very esoteric and mystical, although its actual history, as known to all advanced Rosicrucians, is a living testimonial to the truth of the notable principles of Brotherhood which actuate Freemasonry.

So closely are the two Orders allied in some lands that many of the great exponents of the one are active workers in the other. Freemasonry has acknowledged its debt to the ancient White Brotherhood by adding a Rosicrucian Degree to the Ancient and Accepted Scottish Rite.

H. SPENCER LEWIS, F. R. C.

CHAPTER I

THE TRADITIONAL HISTORY OF THE ORDER



THE Rosicrucian Order had its traditional conception and birth in Egypt in the activities of the Great White Lodge. In giving the story of the origin, the writer realizes that to an exceptional degree will exactness be demanded by the reader, and in return pardon must be granted for reiteration.

Space will not be used in describing conditions in Egypt as they existed at the time of the conception of so wonderful an organization as this. The reader is requested to read either a brief or extended history of Egypt, which will prove highly illuminating on this subject.

One will find, however, that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the XVIII dynasty comparable only with the Renaissance of France. Many were the means adopted to preserve the

HISTORY OF THE ORDER

knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids, obelisks, and temple walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

But the more profound secrets of nature, science, and art were not to be entrusted to the masses nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, at which the doctrines and principles of science were taught.

These classes or *schools*, as history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the temples erected to the many Egyptian gods. In some cases classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound, and the discussions so dialectic that there arose a most autocratic and secret society of the truly great

HISTORY OF THE ORDER

minds of the day. Thus was laid the foundation of the Great White Brotherhood.

The first Pharaoh who conducted the class in his private chambers was Ahmose I, who reigned from 1580 B. C. to 1557 B. C. Because he was capable of conducting the great school as well as ruling the people with more civilized and advanced principles (due to his training in the school, no doubt), he is referred to as the deliverer of Egypt" by some historians.

He was succeeded as Pharaoh by Amenhotep I, who became a teacher in the secret school for three years.

On January 12th (approximately), 1538 B. C., Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmose, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (preserved in the Rosicrucian Archives) forms an interesting story and reveals the origin of some of the doctrines of the equality of the sexes.

Thutmose I was succeeded by Hatshepsut, his daughter, who ruled as a "king" independently

HISTORY OF THE ORDER

and as co-regent with her half-brother Thutmose III, a son of Thutmose I by his marriage to Isis.

It was Thutmose III who organized the present physical form of the secret Brotherhood and outlined many of its rules and regulations. He became ruler upon the deposition of his father, Thutmose I, in 1500 B. C. He ruled until 1447 B. C., and his reign is unimportant to us except for his establishment of the Brotherhood.

He appears to have been quite original in his application of the doctrines of mysticism, but held to the existing external form of religion, possibly because of political conditions. Egypt was not free from the danger of the "grasping hand" of adjoining nations and the life of this ruler was constantly tormented by outbreaks of war; the cooperation of his military forces depended considerably upon permitting the populace to indulge in all its fanciful beliefs—the idolatrous religions especially. For this reason an immediate change in the fundamentals of their religion—such as was made by Thutmose's descendant, Amenhotep IV in 1355 with such reactionary results—did not seem advisable or even necessary.

HISTORY OF THE ORDER

A gradual development in the existing mystical beliefs could be more easily and permanently accomplished by establishing a secret school of philosophy, the students of which would put into practise the high standards decided upon.

As in all ages there were those who might be called *advanced thinkers*, true philosophers, sages, and scholars. Many of these were students of the mystical doctrines as taught by Thutmose's predecessors, and they evidently had great faith in the final success of the principles; for when Thutmose proposed that the "class" which had been meeting in his chambers become a closed and secret order, "there was no dissenting voice, and articles of limitations were established ere the assembly dispersed in the early hours of dawn."

This grand "Council Meeting," for such it is considered in all official records, occurred during what would be the week of March 28th to April 4th of 1489 B. C., according to our present calendar. It is generally conceded to have been on Thursday, April 1st, but this may be associated with *Maunday Thursday*, a later establishment. However, Thursday has become the usual day for

HISTORY OF THE ORDER

Rosicrucian meetings, and "Maunday" Thursday has become the occasion for special Temple Services in many AMORC Lodges of the world.

Twelve known Brothers and Sisters were present at this first Supreme Council, the Sisters being the wife of Thutmose III, known in the Order as "Mene"; the wife of one of the Brothers; and another who was a descendant of one of the rulers of a preceding dynasty. Therefore, there were nine Brothers and three Sisters at this Council, a combination of numbers very significant.

No worldly name was decided upon for the Brotherhood, the records showing that the predominating thought was the maintenance of secrecy. The organization had no publicity, required no propaganda other than personal advice to those whose presence was desired, and as the one word, translated into *Brotherhood* (a secret, fraternal body), was sufficient name for all purposes, we do not find any other term. This accounts for the widespread diversion of the name as adopted later. In so many of the documents issued by the Supreme Magi to the Grand Lodges throughout the world, the name of the Order is

HISTORY OF THE ORDER

seldom mentioned. The writer has noticed this especially in such documents as are given to a newly established Grand Lodge and which are translations of ancient documents. In these the element, the idea, of secrecy is so strong and predominant that the Order is referred to indirectly and sometimes erroneously (or perhaps diplomatically) as it, the *school*, the *brotherhood*, or the *council*. Furthermore many of these documents begin with the announcement: "I, *Brother of the Illuminati*, with power decreed, do declare this Manifesto," or with the Salutation: "I, F. Illuminati of the 12." (I, Frater Illuminati of the 12th degree.) Very often these official manifestos are signed: "With Peace Profound" and sometimes "F, Profundis" or "F, 12."

These words not only show that the twelfth or last degree has been the last circle within the Order, and known as the *Illuminati*, even to this day, but they also explain why some references are made to these documents as "Instructions of the *Illuminati*," which may easily be misinterpreted as "Instructions to the *Illuminati*" as one sees them referred to in works published abroad in the 15th,

HISTORY OF THE ORDER

16th, and 17th centuries A. D., where the *Order Rosae Crucis* is designated solely by the term "Illuminati."

Furthermore, if one considers for a moment the prejudice—even the prohibition—against such secret Orders, one will appreciate the very evident attempts at subterfuge. Not only did certain bigoted religious organizations condemn all secret orders as "works of the devil," but those orders or schools which claimed to have *rare knowledge* of the sciences were severely criticised by the various scientific bodies of the day. As soon as learning became very general and competition arose between schools and students, the secret orders were widely condemned even though many of the most unfair critics of some were oath-bound members of others.

Though the Order had no definite name, Thutmose saw that it had very definite principles, rules, and modes of procedure, all of which have come down to us to-day without material change.

At the close of his reign in 1447 there were thirty-nine Brothers and Sisters in the Council, and the meetings, which had become regular and

HISTORY OF THE ORDER

systematic, were held in one of the halls of the Temple at Karnak, outside of which Thutmose III erected two obelisks bearing a record of his achievements.

Thutmose signed most of the decrees of the Council with his own *cartouche* and it became the Seal of the Order "in testimony of the great work of our teacher (Master) to be forever a mark of honor and loyalty." As was customary with these rulers when any event of national importance occurred, Thutmose issued a *scarab* bearing his *cartouche* on one side, plus a mark which has a special meaning to all mystics. One original *scarab*, which was used for hundreds of years in Egypt, by various officials, to impress the Seal of the mystic fraternity in wax on all official documents, was given to the Grand Lodge of America with other jewels and papers of an official nature, and it is considered one of the rarest antiquities of Egypt now in this country. The Order here is to be congratulated on having in its possession one of the *oldest*, if not the most *sacred*, of all mystic jewels, one which has never been used by others than the Masters in Egypt; for it means virtually the pass-

HISTORY OF THE ORDER

ing of the Master's Spirit from Egypt to America, as was planned by the founders centuries ago.

This Seal appears on the official documents of the Order in America together with the American R. C. Seal, and its illegitimate use constitutes a forgery, according to the By-Laws of the Order throughout the world, punishable by a special decree of the Masters.

In this connection it may be explained that the Obelisk in Central Park, one of the two erected in Egypt by Thutmose III and intended to stand some day in "the country where the Eagle spreads its wings," bears this Cartouche or Seal as well as many other authentic and instructive signs now used by all Rosicrucians of the true order. In Egypt to-day the Rosicrucian Order, descending from very ancient lodges, uses this Cartouche as its official emblem above all others.

Before his transition, Thutmose III made his son (by Hatshepsut) co-regent. Thus Amenhotep II took up his father's work in the Brotherhood about the end of September, 1448. In the month of March—the seventeenth to be exact—1447 B. C., Thutmose passed to the Great Beyond, having

HISTORY OF THE ORDER

been king for nearly 54 years and being but one week less than 89 years of age. His mummy was found in the Cachette at Deir el Bahri, and history acclaims him "the greatest pharaoh in the New Empire if not in all Egyptian history."

Amenhotep II ruled from 1448 to 1420 B. C. and he in turn was succeeded by his son Thutmose IV who ruled from 1420 to 1411 B. C. Amenhotep III, son of the preceding, occupied the throne from 1411 to 1375 B. C. and was the last of the truly powerful pharaohs or emperors.

Upon the transition of Amenhotep III the Empire fell to his son Amenhotep IV, with whose history all Rosicrucians are greatly concerned. He was the last Great Master in the family of the founders and the one to whom we owe the really wonderful philosophies and writings used so universally in all Lodge work throughout the world.

Amenhotep IV was born in the Royal Palace at Thebes, November 24th, 1378 B. C. His mother Tiy or Tia was of Aryan birth, but both he and his father paid the most sincere respects to her and were ever proud of designating her "Queen Tia" upon all monuments.

HISTORY OF THE ORDER

He was only eleven years old in 1367 B. C. when he was crowned and immediately began a career unequalled by any pharaoh of Egypt.

His father, having been the Master of the Order for a number of years, built the great Temple of Luxor and dedicated it to the Brotherhood. He also added to the Temple of Karnak and in many ways left "monuments of testimony and praise."

The Brotherhood numbered two hundred and eighty-three Brothers and sixty-two Sisters at this time, and at the time of the crowning of young Amenhotep IV, the Master was one Thehopset who remained in the office until 1365 B. C. Amenhotep's installation as *Master-by-Council-Decree* occurred in the Temple of Luxor, April 9th, 1365, at sunset, in the presence of his bride and her parents.

Amenhotep being the only descendant it was deemed advisable that he marry as early as the customs then permitted in order that an heir to the throne would be assured. But though Amenhotep had a number of children, unfortunately they were daughters, and this proved disastrous to the throne.

HISTORY OF THE ORDER

The life of this great man is too easily found in various histories of Egypt, especially Breasteds, to warrant space in this work, but his accomplishments for the Order must be treated at least briefly.

Born in a country where peoples were given to idolatry, where the chief endeavors were those of building Temples to gods of all kinds, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the secret philosophy. His mind and understanding were unusually keen, for in his fifteenth year he composed many of the most beautiful prayers, psalms, and chants used in the organization to-day, as well as contributing to the philosophy and sciences.

To him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one God, a supreme deity, whose spirit was in Heaven and whose physical manifestation was the Sun—the *Symbol of Life*. This was in accordance with the secret doctrines and it changed the worship of the Sun as a god to the worship of the God symbolised by the sun. This

HISTORY OF THE ORDER

was the beginning of Monotheism in Egypt and the origin of the worship of a spiritual deity which "existed everywhere, in everything, but was nothing of the earth" i. e., had no physical existence on earth in the form of inanimate or nonspiritual images).

Arthur E. P. Weigall, Chief Inspector of the Department of Antiquities, Upper Egypt, in writing of the religion inspired by Amenhotep IV, says: "Like a flash of blinding light in the night time, the Aton (the sun-symbol of the true God) stands out for a moment amidst the black Egyptian darkness, and disappears once more—the first signal to the world of the future religions of the West. One might believe that Almighty God had for a moment revealed himself to Egypt."

Truly the religion of Amenhotep did not endure for long. Compared to the years of darkness, it was but a flash, for it ceased as a *public* and *general* religion when Amenhotep passed beyond the veil in 1350 B. C.

He, too, left many monuments to the glory of the Brotherhood. First he removed as far as possible all "pillars to Ammon" and all references to

HISTORY OF THE ORDER

Ammon as a god. So thorough was his work that he did not hesitate to mutilate the work done by his father at Karnak and Luxor by effacing all reference to the god Ammon, put there to appease the heathen priesthood, even to removing the name of his father and mother where they were connected with such idolatry. This naturally provoked the populace, especially since Amenhotep substituted beautiful monuments to the "living God."

In the fifth year of his reign—when he was only sixteen years of age—a sweeping reform was initiated throughout Egypt by his decree, which prohibited any other form of worship except that already mentioned. In one of his decrees he wrote: "This is my oath of Truth which it is my desire to pronounce, and of which I will not say: 'It is false,' eternally forever."

He then changed his own name so that it would not be inconsistent with his reform. Amenhotep meant "Ammon is satisfied"; this he altered to Akhnaton or Ikhenaton meaning "pious to Aton" or "Glory to Aton."

He built a new capitol at El Amarna in the plain of Hermopolis on a virgin site at the edge of

HISTORY OF THE ORDER

the desert and abandoned Thebes because it was the *magnificent city of Ammon*. At El Amarna he also built a large Temple for the Brotherhood, in "the form of a cross," and a large number of houses for his Council. Here was the beginning of monastic life, for within the boundaries of El Amarna lived two hundred and ninety-six Brothers of the Order, each having taken an oath never to pass "beyond the shadow of the Temple."

These Brothers wore special costumes which included a "cord at the loins" and a covering for the head, while the priest in the Temple wore a surplice of linen and had his head shaved in a round spot on the top.

It is from this institution that all monastic orders, especially that of St. Francis, derive their methods, even their costumes.

During these years at El Amarna the Brotherhood was being made into a concrete organization, and the Brothers at this community outlined the initiations and forms of service as used to-day.

Akhnaton (Amenhotep IV) not only built his Temple in the form of a cross, but he added the cross and the rose as symbols and further adopted

HISTORY OF THE ORDER

the Crux Ansata, in a special coloring, as the symbol to be worn by all teachers (Masters). In fact, the last year of his life was spent in evolving a wonderful system of symbols used at this day, to express every phase and meaning of the Rosicrucian sciences, arts, and philosophies, and while some of these have become known to the uninitiated through the researches of Egyptologists, many remain secret and all are understandable only to the initiated.

As a ruler of Egypt our master failed utterly to check the desire for war and by his attacks on the popular religion he left the way open for invasion through lack of cooperation on the part of his subjects. As the crisis approached our Master foresaw the result and sad at his neglect of political matters in his enthusiasm for the spiritual, he weakened his health and he was finally forced to take to his bed in the month of July, 1350 B. C. Instead of using his mighty knowledge to regain his health it appears from his last dictated writings that his constant wish was to be spiritualized, that he might be *raised up to that plane* from which God's symbol shone down upon him. He fasted—

HISTORY OF THE ORDER

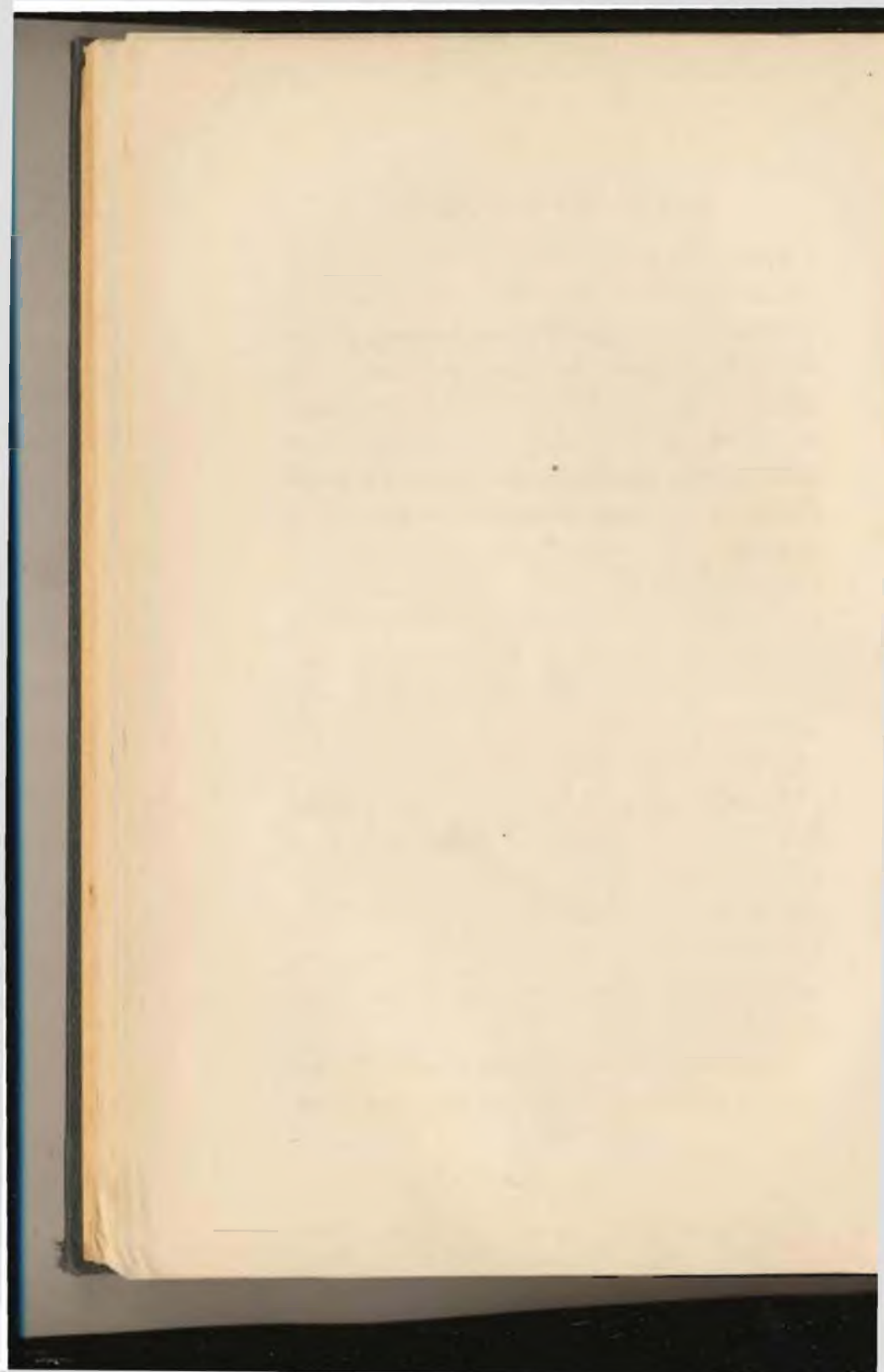
practically starving himself—refused the services of the physicians in the Order, and prayed constantly. Then, on July 24, late in the afternoon, with his right hand upstretched to God pleading to be taken into the *nous* he was seen by his Brothers and Sisters of the Order watching there, to be actually raised for a moment and then to drop back in “sweet repose with a smile of illumination upon his countenance.”

Thus, passed to the beyond our Great Master, who did so much and left so much for our organization.

He may have neglected Egypt politically, but she will always remember her young Pharaoh whose twenty-eight years left its art and architecture, its sciences and philosophies so greatly changed and improved. His reign was like unto the Renaissance of France, and even the hieroglyphics and arts show a vast improvement based upon the principles of Truth. At the time of his crowning he took the title of “Amenhotep, King, *Living in Truth*” which was the Rosicrucian phrase of fidelity as it is today, and he passed onward to the other life in *truth*.


HISTORY OF THE ORDER

Perhaps the most summary of all testimonies to Amenhotep IV found outside of the Rosicrucian literature, is that paid by James Breasted, Professor of Egyptology, University of Chicago, who says in his *History of Egypt*: "The modern world has yet adequately to value, or even acquaint itself with this man, who in an age so remote and under conditions so adverse, became the world's first individual."



CHAPTER II

THE GROWTH OF THE ORDER IN THE ORIENT

T the close of the first epoch of the Brotherhood's history, ending with the transition of Amenhotep IV (Akhnaton) in 1350 B. C., there was but one secret assembly, that which met in the Temple at El Amarna; and the Brothers and Sisters numbered four hundred and ten which number included the Officers of the Lodge and the members of the Supreme High Council.

Plans had been made for years for the establishment of other assemblies or Lodges in various countries; but in those countries where a Lodge could have been established by one of the Egyptians who would have traveled there, war was raging and conditions were against any such institution.

Greeks were coming to Egypt to study its philosophies and become acquainted with its learning.

HISTORY OF THE ORDER

Many of them sought entrance into the Order but it appears from various Council decisions that they were not admitted because of unpreparedness.

Benedictus Figulus, a Brother of the Order, who made a very exhaustive study of the growth of the Order, wrote: "About the year 1680 A. M. the Greeks went to Chaldea and Egypt to learn this philosophy—but after learning a little they became so puffed up and proud, depending more than was meet on their own understanding." This seems to have been the result most feared by the Council there, just as it is to-day. So many are ready to grasp at the first principles and then, thinking their minds capable of building a philosophical structure upon the foundation, cease to be students and at once become teachers, each having a distinct, incomplete, and erroneous philosophy or "ism." Naturally there will be heretics in every school of thought; but a heretic is one who diverges from the established teachings only because of a *thorough knowledge* of such teachings and to such we may turn for helpful criticism and suggestions at times. But we must be deliv-

HISTORY OF THE ORDER

ered from the bigoted *student* who rises above his fellows and places his *superior* mind and judgment above the experienced understanding of his teachers.

For many years the Order progressed but little. Amenhotep IV left the work in the hands of competent teachers and as the years passed by a few were admitted and initiated while the great teachings were being transcribed into symbolism and a special secret alphabet.

There being no male descendants of Amenhotep IV, he was succeeded by his son-in-law as Pharaoh and at the close of the XVIII dynasty. The religion of Ammon had been established once again, while the dreams and hopes of our Master were confined to the Order and its succession of teachers.

During the XIX dynasty under Seti I and Ramesses II considerable tolerance was granted to the Order in Egypt; but gradually a feeling arose against its "secret power" and the lines of activity had to be drawn closer and closer.

Fortunately, in the Order at the time of the transition of Amenhotep IV, there was a sage

HISTORY OF THE ORDER

named Hermes. So great was his learning and yet so mystical his many writings, purposely veiled so that they might be of value only to the future initiates, that the uninitiated minds of future years arose and acclaimed Hermes a myth, and there are those today who try to establish his identity with that of the Egyptian god "Thoth." However, it is the author's pleasure to state now that which has never appeared in print before and which has perplexed investigators for centuries—the birth date of Hermes—the Thrice Great Man. He was born in Thebes, October 9th, 1399 B. C. He lived to the age of one hundred and forty-two years, dying in the Rosicrucian Monastery at El Amarna, on March 22nd, 1257 B. C., and his mummy lies among others in a cachette in the vicinity of El Amarna.

He was "thrice great" because he lived to attend the installation of Amenhotep IV as an R. C. Master, became Master himself upon the latter's transition, and in 1249 installed one Atonamen as Master of the Order.

It was at this time that Hermes completed his writings, especially the seven books and tablets

HISTORY OF THE ORDER

which were found and brought to light in 400 A. D., and which were upon diverse chemical and physical subjects.

In 1203 several of the Brothers of the Order who were of the *Illuminati* were commissioned to go into other lands and spread the secret doctrines by the establishment of other Lodges. It was quite apparent that Egypt was to be subjected to a devastation and that its great learning might be lost. Confidence seems to have been the keynote, however, for one may read a long argument, reminding one of a speech in Congress, delivered by one of the Brothers at a Council held in El Amarna on June 8, 1202 B. C., in which he reassures all present that the "stars shew naught but trial, and test, by air, fire, and water, which we hold to be the elements of the crucible from which the precious stone will bring forth its own." And again: "who among us will rise and predict defeat for that which our Masters have labored over 29 cycles (two hundred years)? Is not this *Truth*? Are we not assembled in *Truth*? Are we not living *Truth*? And, can *Truth* ever die? Is not transition the gateway of progress? And can the

HISTORY OF THE ORDER

crucible do more than bring about a physical and spiritual transition, a transmutation, of the principles for which we have pledged our lives?"

It was finally decided that "no undue haste should be sanctioned in permitting the Brothers who have gone abroad to establish Lodges, but rather that those who travel here in search of the Light should be tried, and to those found qualified shall be given the commission to return to their people and establish a Lodge in the name of the Brotherhood."

It was this dictum—known as the "*Amra*"—that in later years proved the wisdom of the Councilors at this meeting, for it not only became a hard and fast rule, but made for the success of the plans of propagation.

It was in this wise that the phrase "travel East for learning or Light" first came into use; for those who soon began to travel to Egypt came from the West.

About the year 1000 B. C. there came to Egypt a character whose name is recorded as Saloman but who was identified in later years with Solomon.

HISTORY OF THE ORDER

The records show that he had come from the West, had traveled over many lands and across waters. He was of a nation which was large and important, situated in some very distant land. All this is indicated from the report he made to the representative of the fraternity whom he interviewed at Thebes "whither he had gone immediately upon his arrival in Egypt accompanied by his slaves (!) and his *najah* (a word unknown to the translators).

He desired instruction in the higher Egyptian sciences and philosophy, and was directed to El Amarna with a letter of introduction from the *intendant* at Thebes. He reached El Amarna on the 4th day of June, 999, under the name of Saloman, *the youthful seeker*.

Saloman did not complete his studies, for it is reported that he left El Amarna "before the fourth examination." He left with his Brothers and Sisters a definite feeling of love, wisdom, and virtue, and all were grieved at his sudden but announced departure.

The next word of him is as a resident at the royal home in Bubastis in the Delta where Shishak

HISTORY OF THE ORDER

I (or Sheshonk) had established himself. This was in the year 952 B. C., and Saloman is referred to as an instructor to the Pharaoh's son. This is probably a mistake in translation, for in another place he is referred to as advisor in political matters, and this seems more probable in the light of future developments. Whether he had been at this residence all the intervening years from 999 to 952 B. C. is not definitely established, but there is a record of his presence at Thebes in the year 980 when he visited some *games* in company with the *intendant* of Thebes, and a group of scholars with whom he seemed on the most intimate terms.

Saloman seems to have been greatly influenced in Thebes and Bubastis by the religion of Ammon and conceived a form of philosophical religion which was a mixture of the Rosicrucian monotheism and the Egyptian idolatry. To him the *sun* became more than the mere symbol of a God; it was the living vital spirit of God, and while not the God, it was God's etherial body. This would indicate that Saloman conceived God as being (a) personal, rather than *impersonal* as Rosicrucianism

HISTORY OF THE ORDER

taught, and (b) dual, body and spirit, Father and Holy Ghost.

Shishak I secured Thebes in 951 B. C. and appointed his son priest in the religion of Ammon, and gave his daughter, Aye, to Saloman to wed. This is the first mention of any of Saloman's wives and she may have been his first wife. At the close of 951 or early in 950 Saloman departed for Palestine where he became a mighty power, and with a prearranged plan, permitted Shishak I to rule over his people. The history of Saloman or Solomon in Palestine is too well known to warrant any further comment except on one point.

Five years after Saloman began his rule in Palestine, or about 945 B. C., he completed a Temple there in which to house a "society" or brotherhood such as he had found at El Amarna. An examination of the plans and cross-section views of the so-called Saloman's Temple shows it to be not only typically Egyptian in architecture and decoration, but copied after the mystic Temple at El Amarna, even to the location of the Altar, with the exception that the side structures which made the origi-

HISTORY OF THE ORDER

nal building a *cross* were eliminated in Saloman's plans.

Saloman had the assistance of two who had traveled in Egypt as architects and artists—Hiram-abi of Tyre and one Hiram Abif.

The Saloman brotherhood was closely watched by the fraternity in Egypt, which had removed its headquarters to Thebes again because of political changes and the warring invasions in the territory of El Amarna, which eventually reduced the entire community to ruins.

It was found that Saloman restricted his order to males and adapted a great many of the details of the Rosicrucian initiations and services. At first it was believed that he would apply to the Grand Lodge in Thebes for a charter and make his work a branch of the R. C., but it became apparent before the first assembly was held that he was not adhering to the Rosicrucian philosophy, for he used the sun as the exclusive symbol of his order.

Of the growth of the Saloman brotherhood, as it was officially called in all ancient documents, one may read in all literature bearing upon Free Masonry. It has evolved into a semi-mystical, specu-

HISTORY OF THE ORDER

lative, secret, fraternal order of power and great honor, gradually altering the principles laid down by Saloman, it is true, but doing so for the greater benefit of man.

The Greeks were now coming to Thebes to study, and it was at this time that the world-wide spread of the organization began.

Pythagoras is so often mentioned as one of the earliest Messiahs of the order, but in truth there were many who preceded him. Among the first to become worldly famous in the order was Solon, who became the first chaplain who was not an Egyptian. He entered the order in 618 B. C., and remained a true Messiah until his transition in 550 B. C., leaving for our use some of the most beautiful and inspiring prayers ever spoken by a yearning soul. Contemporary with him was Anaximander, who came from Miletus to study at Thebes preceding the coming of Pythagoras.

Pythagoras was born in Samos on November 26th, 582 B. C. He entered the Order at Thebes on the second of April, 531, and having passed through all the initiations and examinations he entered the Illuminati, October 16, 529, and left

HISTORY OF THE ORDER

at once for Crotona (Krotono), Italy, with jewels and documents to found a Grand Lodge there. There were a few so-called secret cults in existence at that time in Italy, and when Pythagoras began to promulgate his plans and admitted that women might not only become members, but could hold office, he attracted the attention of the most advanced thinkers of the day. Theano, the wife of Pythagoras, was one of the principal officers for three years. The Grand Lodge eventually had 300 brothers and sisters and issued many charters for local lodges of the order throughout Italy.

From this time onward toward the Christian period, great minds from many countries journeyed Eastward and Westward and *Crossed the Threshold*, and having completed the work and studies, passed again into the world's darkness to spread the *light* as they interpreted it.

As a historical record and a guide to the student who delights in research and antiquarism, there will be given the names of those who came to Thebes to study, became Masters of Rosicrucian Lodges in other lands, and during their lifetimes

HISTORY OF THE ORDER

published at least one book, an official work, treating on the Rosicrucian philosophies or sciences.

Many of the books or manuscripts to be listed are still extant in the original, or translated, and quite a few of them are in America. A perusal of any one of them convinces one of the author's real knowledge and experience in Rosicrucianism.

CHAPTER III

THE WORK OF THE DISCIPLES



Q UTER activities of the Great White Brotherhood, during the pre-Christian Era, were centered in a number of branches controlled by one group of supreme officers who constituted the Rosicrucian Fraternity of Brethren of the Rosy Cross. The Supreme Masters of the Great White Brotherhood withdrew from public activity and with a council of eminent advisors constituted the esoteric body known thereafter as the Great White Lodge.

Notable among the phases of the spread of the work of the Rosicrucians to other lands was the establishment of two branches known as the *Essenes* and the *Therapeuti*. The *Essenes* constituted that branch which went into Palestine and adopted a distinct name in order to veil its preliminary work while the *Therapeuti* was a similar branch established for the same purpose in Greece.

HISTORY OF THE ORDER

In Palestine the Essenes established a community of members and associate members at Galilee where they had many homes in this non-Jewish, Gentile part of the country, and built their principal monastery and temple on the top of Mount Carmel where Elijah, as one of the descendants of the Great White Brotherhood, had previously established a retreat and had taught many of the mysteries of the Brotherhood.

Just before the Christian period, the Great White Brotherhood had also established a new monastery and temple and other structures for a great central point of their activities at Heliopolis, and the temple here was known as the Temple of Helios, or sometimes called "the Temple of the Sun." The intercourse between the temple at Heliopolis and the one on top of Mount Carmel was intimate and frequent, and many of the philosophers who journeyed from European points to Egypt to study spent some of their time at Mount Carmel.

Just about the time of the birth of Jesus the great library and archivist records maintained at Heliopolis were transferred to Mount Carmel, and

HISTORY OF THE ORDER

the Essenes Brotherhood in Palestine together with other branches of the Great White Brotherhood were preparing for the coming of the great Avatar who was to be the reincarnation of Zoroaster, one of the famous Avatars of the Brotherhood in centuries past.

The birth of Jesus in the family of Gentiles living in the Essenes community at Galilee fulfilled the expectations of the Brotherhood, and from this time on the outer and inner activities of the Brotherhood became centered around the ministry of the great Master Jesus. The details of the birth, preparation, ministry, and culminating events of the Master Jesus are all set forth in a separate volume entitled "The Mystical Life of Jesus" wherein are given details from the records of the Essenes and the Great White Brotherhood and which have never been published before. Therefore, I will not take space in the present record to recite these many and important matters.

At the close of the life of Jesus the Christ, the disciples of Jesus and the high officers of the Great White Brotherhood planned to carry on the new cycle of illumination and revelation of doctrines as

HISTORY OF THE ORDER

presented by Him, and an outer congregation or public movement was established known as the Christene Church. This movement gradually evolved into a more or less independent public organization, and while it was sponsored by the Great White Brotherhood, and all of the principal workers like unto the original Apostles were men chosen from the Essenes Gentile community at Galilee, the Great White Brotherhood did not establish the Christine Church as a part of its activities, because it was interested in the work of all religious movements in all lands, and did not become a part of any of them.

Several hundred years after the foundation of the Christine Church, and while it was being actively promulgated by the representatives of the Great White Brotherhood in those lands where the doctrines and teachings would do the utmost good, the Supreme Temple and monastery, as well as the library and archivist records, were transferred from Mount Carmel to new structures built in an isolated section of Thibet where the Headquarters of the Great Masters of the organization is still maintained.

HISTORY OF THE ORDER

During the time of the organization of the Christine movement, and throughout all the centuries thereafter, the inner circle of the Great White Brotherhood continued to function as a nonsectarian, non-religious school of mystical, occult, and scientific teachings. All of the outer activities such as the Essenes movement, the Christine movement, and similar bodies in various lands, represented the outer congregation of the Great White Brotherhood while the secret schools and temples with their high priests and instructors and large membership of students represented the inner congregation. All through the ages up to the present time the Great White Brotherhood has continued to function in this dual manner.

It was during the period of contentions and strife that the Christine movement faced, that the Great White Brotherhood found it advisable to establish another organization composed almost exclusively of men, and called the *Militia Crucifera Evangelica*. Its purpose was to protect the cross as a mystical symbol, against its misuse by those who attempted to carry on crusades of persecution against others who would not accept a

HISTORY OF THE ORDER

sectarian interpretation of the symbolism of the ancient emblem. It was in the foundation of this Militia that we find the origin of all the militant organizations which became defenders of the faith in later years, but it is notable that the Militia Crucifera Evangelica never became an active body of prosecutors or crusaders, but merely of silent defenders who were pledged never to unsheathe the sword except in absolute defence. The organization became greatly enlarged in later centuries and continues to exist at the present time, not as a true military organization, but as defenders of the Rosicrucian emblem and the cross with their moral strength rather than with any physical strength.

Throughout the centuries preceding the Christian Era, and thereafter, the Great White Brotherhood and its centers of learning and its libraries and monasteries became the centers for pilgrimages on the part of great minds seeking illumination and the highest advancement in culture and ethics. The records of the Brotherhood are replete with the life stories of many eminent characters known in general history who became students in the mystery

HISTORY OF THE ORDER

temples of the organization in Egypt, at Palestine or elsewhere, and later presented outlines of modified philosophies and principles which the public could understand and apply, and authors of books which have been valuable contributions to the advancement of learning.

Among the very earliest of the philosophers who contributed to the Rosicrucian philosophy were: the fellow-workers of Hermes—Mena, Busris, Simandius, Sesostris, Miris, Sethon, Amasis, Adfar Alexandrinus, and King Calid.

Then there was "Maria Hebraeae," a Hebrew woman supposed to have been Miriam, a sister of Moses.

But after the going of Pythagoras to Italy many came from Greece and other lands to be initiated in Egypt and from there returned to their native lands or elsewhere to establish branches of the mystic school and become Masters and Officers therein.

Most of these—whose names are listed below, published during their lifetime one or more papers dealing with various principles of the Rosicrucian philosophy or science.

HISTORY OF THE ORDER

Some of these writings were kept secret—others were written for public reading with the true doctrines carefully veiled. In order that the Rosicrucian students may study such writings as are extant to-day these philosophers' names are given and sometimes the name of title of their work which is especially recommended.

Solon, 640 to 550 B. C.

Anaximander of Miletus, 610 to 540 B. C.

Anaximenes of Miletus, 520 B. C.

Heraclitus of Ephesus, 520 B. C.

Parmenides, born 515 B. C.

Empedocles of Agrigentum, 500 B. C.

Democritus of Thrace, 460 B. C.

Socrates of Athens, 470 B. C.

Euclides of Negara, 399 B. C.

Plato of Athens, 428 to 347 B. C.

Aristotle of Thrace, 385 to 322 B. C.

(Read: "De Anima," the "Metaphysica" and the "Quinta Essentia.")

Epicurus of Athens, 341 to 270 B. C.

Metrodorus, Hermarchus, Colotes, Leonteus and his wife Themista, and Leontium, all of whom

HISTORY OF THE ORDER

were pupils of Epicurus in his R. C. Lodge in Athens in 306 to 301 B. C.

Philo, 110 B. C.

Antiochus of Ascalon, 100 B. C.

Cicero, 79 B. C.

Nigidius Figulus, 70 B. C.

Seneca, 70 B. C.

THE CHRISTIAN PERIOD

After these came philosophers from the Christian period beginning a new line of writers.

From this time on the work spread very rapidly throughout many lands and only a brief list of the most prominent can be given. The following not only contributed interesting writings to the future R. C. literature, but were either Masters of various Lodges or assisted in bringing the mystic fraternity into their respective countries.

Geber (or Yber) of Haman in the VIII century A. D.

(Read: "Fragmentum de Triangulis Sphaericis" and "The Sum of Perfection or THE PERFECT MAGISTRY.")

HISTORY OF THE ORDER

Rhasis (or Razi), an Arabian, born in 850 A. D.

(Wrote many treatises on planetary correspondences and alchemy.)

Alfarabi, of Farab, Asia Minor, born about 910 A. D.

(He compiled the first Encyclopaedia of R. C. science and arts.)

Avicenna (or Ebn Sina) of Bacara, Persia, born about 980 A. D.

(Read: "Tractatulus Alchemiae.")

Morien of Rome (who after his Initiation in Egypt remained there as the chief Alchemist for 49 years). Born about 1120 A. D.

(Read: "Liber de Compositione Alchemiae," published under the auspices of the Rosicrucian Order in France.)

Albertus Magnus of Subia, born in 1205 A. D.

(Read: "Secretum Secretorum.")

Thomas Aquinas (St. Thomas) of Italy.

(Read: "Thesaurus Alchemiae.")

Roger Bacon of England, born 1214 A. D.

(Read: "Book of Six Sciences," and others.)

Alain de Lisle.

(Read: "Dicta de Lapide Philosophico.")

HISTORY OF THE ORDER

Raymond Lully of Spain, born 1229.

(Read: "Clavicula, or the Little Key." He wrote over 400 R. C. treatises.)

Arnold de Villanova, of Montpellier, France.
Born 1245.

(Read: "Rosarium Philosophorum.")

Jean de Meung of France, born 1250.

(Read: "Romans de la Rose.")

Ferarius, The Italian Monk, born in Italy 1303.

(Read: "Thesaurus Philosophiae.")

Nicholas Flamel, born at Pontoise, France, 1330.

(Read: "Tresor de Philosophie.")

Peter Bono of Lombardi, born 1330.

(Read: "Margarita Pretioso.")

Johannes de Rupecissa, born 1336.

(Read: "The Book of Light.")

Basil Valentine, of Mayence.

(Read: "Currus Triumphalis Antimonii.")

Isaac, of Holland.

(Read: "Opera Minerali.")

Bernardi Trevisan of Padua, born 1406.

(Read: "La Philosophie Naturelle des Metaux.")

John Fontaine, of France.

HISTORY OF THE ORDER

(Read: "Aux Amoureux de Science," a poem.)

Thomas Norton of Briseto, died in 1477.

(Read: "Ordinall of Alchemy.")

Thomas Dalton of England.

Sir George Ripley, died 1490.

(Read: "Twelve Gates of Alchemy.")

Picus de Mirandola (John Picus, Earl of Mirandola, born February 24, 1463.

(Read: "De Auro.")

Philippus A. T. Bambas Von Hohenheim (known in the Order as "Paracelsus"), born 1493 in Switzerland.

(Read: "Kabbalah of the Spiritual, Astral and Material Worlds.")

Johann Trithemius.

Denis Zachaire of Guienne, born 1510.

(Read: "Opusculum Chemicum.")

Berigard of Pisa (Claude Berigard), 1614.

(Read: "Circulus Pisanus.")

Thomas Charnack, of Isle of Thanet, born 1524.

(Read: "Breviary of Philosophy," and "Enigma of Alchemy.")

HISTORY OF THE ORDER

Giovanni Braaccresco of Brescia, 1580.

(Read: "Legno della Vita.")

Leonardi Fioravanti of Italy, 1571.

(Read: "Summary of the Arcana of Medicine, Surgery and Alchemy.")

John Dee (or Dr. Dee).

(Read: "Diary of Dr. Dee.")

Sir Edward Kelly (or Talbot) of Worcester, born 1555.

(Read: "Theatrum Chemicum Britannicum.")

Dr. Nicholas Barnaud and Thaddeus de Hozek, Imperial Physician at Prague, 1585.

Henry Khunrath of Saxony, born 1560. Established first Rosicrucian Library in Germany.

(Read: "Amphitheatrum Sapientiae.")

Michael Maier, Grand Master of the R. C. Order in Germany for many years. Born in Holstein, 1567. Died 1622.

(Read: "Revelatam de Fraternitate Rosae Crucis.")

Jacob Bohme of Old Seidenberg, born 1575.

(Read: "True Principles," and "Mysterium Magnum.") Bohme's books are especially

HISTORY OF THE ORDER

recommended to all Rosicrucians. They contain many R. C. Keys.

J. B. Van Helmot, of Boise le Duc, born 1557.

(Read: "De Vita Eterna.")

Dr. (Ralph) Butler of England, 1557.

Jean d'Espagnet.

(Read: "Arcanum Philosophiae Hermeticae," also known as "Canons of Espagnet.")

Alexander Sethon of Scotland (known as "Sethonius," born in Molier.

Michael Sendevogius of Moravia, born 1566.

(Read: "New Light of Alchemy.")

Gusenhover of Strasburg, 1603.

"Baron Chaos" (Busardier) of Prague, 1648.

Albert Belin (Benedictine), of Besancow, born 1610.

(Read: "Adventures of an Unknown Philosopher.")

Eirenaeus Philalethes of England, born 1623.

(Read: "Fame and Confession of the Fraternity R. C.," also "Euphrates, or the Waters of the East.")

HISTORY OF THE ORDER

Thomas Vaughan of England (a Welshman), born 1621, died 1665. He translated the early Rosicrucian papers into English for the English R. C. Order.

(Read: "Lumen de Lumine.")

Pierre Jean Fabre of Montpellier, Grand Master in France from 1610 to 1620.

(Read: "Alchimista Christianus.")

Dr. John Frederick Helvetius of Amsterdam. Grand Master in 1667.

Guisseppi Francesco Borri (Chevalier), born in Milan 1627.

(Read: "The Key to the Cabinet.")

John Heydon of England. He translated the famous "Atlantis" into the Rosicrucian story intended by Francis Bacon, who was also a Master in the Order.

(Read: "Atlantis," and "Rosae Crucian Infallible Axiomata.")

Delisle, of Provence, 1710.

John Herman Obereit of Switzerland, born in 1725.

(Read: "La Connexion Originnaire des Esprits.")

HISTORY OF THE ORDER

"Count Cagliastro" of Sicily, born 1743. He was Initiated in the Temples in Egypt, and became a Continental Master and established many Lodges in Europe. Recent historical researches prove that he was *not* the notorious "Joseph Balsamo" nor guilty of the charges made against him by the enemies of "Light."

When the Rosicrucian movement reached France, early in the Christian Era, it found there its greatest welcome.

The Pilgrims to the Holy Land had brought back to the Counts and Lords of the South of France reports of the activities of a certain secret society devoted to science and brotherhood. Charlemagne was at the time conducting his great school of learning. History will tell the lay mind considerable regarding this famous school. Charlemagne realized that through education alone could he build his power and hold the reins of government. He gathered around him the brightest scholars of the day, the learned man of many countries, and offered them excellent remuneration if they would devote all their time to the teaching of the pupils in this school. These pupils consisted of

HISTORY OF THE ORDER

himself, his family, his relatives, and a few of the officials he had appointed.

Nor were these learned men limited to teaching. Charlemagne desired to promote learning. He gave his tutors every opportunity to make extensive researches in every field, and provided them with an experimental laboratory. The philosophers—among them was the famous Alcuin—were permitted to travel to other lands and bring back the cream of all knowledge. In this school the great St. Guillem received his education, being a nephew of Charlemagne.

One of these philosophers, Arnaud, was directed to go to Jerusalem in the year 778 A. D. to learn all he could of this wonderful secret society which possessed the key to all science and all art. Arnaud journeyed to Jerusalem and was there directed to Egypt. It is recorded that he made humble application for admission into the Order in Thebes, and then, in accordance with the Law "AMRA," applied for permission to establish a branch Lodge in France.

Arnaud completed his study in Egypt in approximately two years and one month. Because of

HISTORY OF THE ORDER

the difficulty of communication his several letters and reports to Charlemagne failed to reach their destination and in France he was given up as dead—a fate which fell to many who journeyed far in those days. One of his letters to Charlemagne, written on a papyrus in Thebes, was afterward found in a monastery near Milau in France, where it had been deposited in a vault among other rare papers for some unknown reason. In it Arnaud makes a very glowing report of his discoveries, and refers to the body of “silent students clothed in white as pure and spotless as their characters but diligent in their mastery of God’s laws and privileges.” In closing his report he says: “Should it be my privilege, my great honor, to bring to our land the seal and signs of this great school, we shall have in our midst the power which our beloved Master may use in destroying all ignorance, provided, of course, our Master shall deem it wise and beneficial to humble himself, not to those who ask it, but to God, and thereby become as one of the disciples of our Lord Jesus.”

The significance of this closing sentence will be brought to mind when it is recalled that the re-

HISTORY OF THE ORDER

ligious feeling in Charlemagne's school was very intense and sincere. And, bear in mind, Arnaud was trying to diplomatically and respectfully state that it would be necessary for Charlemagne to become a humble suppliant for admission into the Order if he wished to become a Master of the Order in France—a position and honor which Arnaud and his colleagues would certainly have insisted upon.

Arnaud returned to France in 802, however, and was given a very interesting ovation in the chamber of Charlemagne's throne. Charlemagne did not become a Master in the Order, but after two years' delay permitted a Lodge to be established in Toulouse. The original Lodge was founded in a temporary monastery on the outskirts of Tolosa—the ancient city—which is now in ruins some little distance from the present city of Toulouse. Part of the Altar of this first Lodge in France was still preserved by the archivists of the Order in France in 1909, though it was much the worse for very severe handling during the many religious wars in the Provinces.

HISTORY OF THE ORDER

Arnaud became the Master in that first Lodge which held its opening convocation about 804-805. (The difficulty with exact dates is due to the many changes in the calendar and in interpreting the various methods of keeping records in those days.)

The first Grand Master of France was Frees, who reigned from 883 to 899 A. D. Until that time Grand Masters were not appointed. There was to be only one Lodge in any country, according to the original plans, and the Master of that Lodge held no other power or authority than rule over the one Lodge. The granting of charters was still in the hands of the Supreme Council. But it was Frees who brought before the Council the advisability of establishing a Grand Lodge in certain countries and giving to its Master the right to grant charters to other Lodges within the same national confines. It was only one year before Frees passed to the beyond—898—that he received his authority and instructions to establish other Lodges in France and the second Lodge was immediately established in Lyons.

There were many devout students of the Order in Toulouse who lived in Lyons and they lost no

HISTORY OF THE ORDER

time—after years of waiting—in getting a very flourishing Lodge established there. Many years later—1623—the Masons in Lyons organized a Rose Croix degree in the same city to please the many Rosicrucians who were Masons. The Masonic body was organized at a Council held there July 23rd, 1623.

In the meantime the Order in France had spread very rapidly and had attracted wide attention. Some of the Monks in the various monasteries in the South of France became interested, and without mentioning names at this time—let it be known that some of these Roman Catholic persons, devout and sincere, rendered a great service to the upbuilding of the sanctity of the Order by contributing many beautiful moral and spiritual creeds and dogmas.

Finally in 1001—the year when all the South of France was expecting the end of the world—according to an old Biblical prophecy—the Order in France established a Rosicrucian Monastery—the first in the world—in the old Roman city of Nemausus, now Nimes.

HISTORY OF THE ORDER

This Monastery became the nucleus for the great Rosicrucian College or Ecole R. C. which flourished in France from the twelfth century to the middle of the sixteenth and which was revived again in 1882 in Montpellier.

The history of the Order in France is very interesting. The most minute facts of the early history were recorded by Phonaire, who was the Official Historian of the Order in 1132 to 1134. The later history was compiled by a number of Masters of the R. C., R. F. and preserved in the archives in the Dongeon at Toulouse. This latter city has been the meeting place of the French Supreme Council since 1487. France held second place in strength of number of members, Germany holding first place, and England third. Egypt of course, was the great Supreme Center, but has only a comparatively small number of members.

In France today—at this very hour—the loss of membership through the great war is seen to be enormous. Of the French Supreme Council of twenty-five, there were living in December of 1915 only seven. But the loss in Germany has been even greater. So many of the Brothers of the

HISTORY OF THE ORDER

Order in France were living in the South of France, that although they were called upon to bear arms, they did not reach the front. Then, again, a great many of the French Brothers were older men and men who held high offices in the army, navy, and general government and they did not participate in the actual conflict.

The Order spread into Germany shortly after the Grand Lodge was established in France. Charlemagne himself was the first to introduce the Order in Germany, for by his command one Mause settled somewhere along the Rhine near Coblenz and there began a propaganda for members in a quiet dignified manner. He never lived, however, to see his work bear fruit, for the restrictions placed around membership were severe and too stringent. But in 1100 a Lodge was established in Worms, which became the Grand Lodge.

The work grew rapidly in Germany during the twelfth century, but it remained so secret and so inactive in its outward manifestations during its 108 years of inactivity that little was known of the Order or its members. Toward the beginning

HISTORY OF THE ORDER

of the fifteenth century a spell of quietude—of dormancy—came again to the Order and as its members passed on few were admitted. Religious controversies and other troubles not of interest here threatened the complete destruction of the Order. At the beginning of the fifteenth century there were only about seven hundred Brothers and Sisters of the Order living within the jurisdiction of the German Grand Lodge at Leipzig.

But in the fifteenth century—at almost the last moment—the great revival came again. And whilst this great revival brought new life, new vigor and new hope to the Order in Germany, it has proved to be the most perplexing one that ever came to the Order anywhere throughout the world. It has left a question, a doubt, unanswered and unsettled, in the layman's mind and has caused more misunderstanding of the Order's true history and ancestry than this humble attempt by me will ever be able to make clear.

CHAPTER IV

THE 108-YEAR CYCLE AND "C. R.-C."



It is necessary, just at this point in the history, to refer to one of the very mysterious and puzzling laws of the organization, the origin of which is lost in the traditional history, but the general acceptance of which accounts for many of the peculiar breaks in the activities of the organization.

It appears from many ancient writings that in the first centuries preceding the Christian Era the organization complied with a regulation which may have been established centuries before, or may have been tried at this time as a new regulation. This regulation called for a periodicity of active and inactive cycles, each of 108 years. The number of 108 is significant in itself to all occult students, but just why this new regulation was brought into effect is not known.

HISTORY OF THE ORDER

According to the terms of this regulation, every branch jurisdiction was to select a certain year as the anniversary of its original foundation, and from that year onward operate in accordance with the periodicity of cycles.

A complete cycle of existence from birth to rebirth was to be of 216 years. Of this cycle, the first 108 years was to be a period of outer, general activity, while the second period of 108 years was to be a period of concealed, silent activity, almost resembling complete dormancy. This period of inactivity was to be followed by another 108 years of outer activity, just as though a new Order of the organization was born without any connection with the previous cycles. This regulation seemed to be a close analogy to the cycles of birth and rebirth for the human family, except that the number of years in each cycle was different. Just as man's rebirth on earth was considered a reincarnation of his previous existence, so each new birth of the organization in each jurisdiction was to be considered the birth of a new organization as a reincarnated soul in a *new body*.

HISTORY OF THE ORDER

So we find in the first few centuries preceding the Christian Era the Order seemed suddenly to disappear from all outward existence and all outward activity in some of the older branches in the Orient. So far as the uninitiated were concerned, and so far as the casual historians recorded the events, the older branches forming a part of the foundation of the Rosicrucian Order suddenly ceased to exist without any explanation, or any indication that they would be revived. The members of the branches, and the great leaders, did not cease to carry on their *individual* activities, and we know from the records of the organization that, according to the rules and regulations regarding these periods of silence, during the 108 years of inactivity the members of the organization privately initiated their own descendants in their immediate families, but accepted no new members from the profane world. Thus several generations of Rosicrucians, initiated within the privacy of homes or secret temples, continued to carry the heritage of the Order in some lands, while outwardly and in all of its general activities the Order seemed to have gone out of existence.

HISTORY OF THE ORDER

Then for several years preceding the time of the new birth, many prepared themselves by getting in contact with an active branch of the organization in other lands, and at the proper time announced in their own land the birth of a new cycle of the Order.

In most of the foreign lands the periods of dormancy and the periods of activity were not coincidental. Therefore, we find, for instance, that Germany was in the midst of a period of dormancy so far as the outer activities of the Order were concerned, during a time when the Order was very active in France and Holland. And again we find that the Order was inactive in France just at the time that the Order had its new birth in Germany, and the Order in England was in the very center of its period of activity.

The Mystery of C. R-C.

As the time approached for each jurisdiction or county to have its new birth of the Order, arrangements were made for the usual issuance of a manifesto or pamphlet setting forth the beginning of a new cycle. Just when this custom was

HISTORY OF THE ORDER

adopted it is difficult to say, and of course in the early pre-Christian days, the issuance of pamphlets or printed matter was impossible, and so a decree was promulgated or disseminated by word of mouth and by the display of a certain symbol among the people. This manifesto, decree, or symbol, announced the opening of a "tomb" in which the "body" of a great master, C. R-C., was found, together with rare jewels and secret writings or engravings on stone or wood which empowered the discoverers of the "tomb" to establish the secret organization once again.

We will find later on in our history that when the time came for the new birth in Germany, the incident of the opening of the "tomb" was given wider circulation than had ever been given to a similar incident in any land before. This was due to the invention of the art of printing, which made possible the distribution of the manifestos and the announcements in the form of pamphlets issued in five different languages, and disseminated through many nations at the same time. Coming at a crucial hour, as we shall see, in the evolution of religion and philosophy, and being so widely dis-

HISTORY OF THE ORDER

tributed, the pamphlets of the seventeenth century attracted such universal attention among persons who had never heard of the organization before that a common impression was created and recorded to the effect that a *new* organization, never known in the world before, had come into existence through the discovery of a tomb, and the body of a person unique in history. This false impression was recorded in so many later histories, that even today we are required to explain the misconception.

It must be apparent to the reader of this history that the discovery of a "body" in the "tomb," or the finding of the "body" of a person known as C. R-C., is allegorical, and is not to be taken in a literal sense. In the first place, the word "body" in the language in which it was first used, was symbolical of something entirely different than the *physical* body of a man. In the second place, the initials C. R-C., did not mean *Christian Rosenkreuz*, except as the words represented by those initials were translated in the *German* language. The initials C. R-C., standing for the *Christus* of the *Rosy Cross*, may be translated into the *Latin*,

HISTORY OF THE ORDER

French, and other languages without any change; therefore the initials C. R-C., when first used were not the initials of either *German* or *French* words, but of *Latin* words.

Those writers of mystical and fantastical stories who have tried to present the story of C. R-C., by stating that these initials were those of an individual, are wholly unacquainted with the facts. Even if the spiritual person represented by the "body" of C. R-C., was the same in each cycle, through a series of reincarnations, such a reincarnated person would be a different *earthly individual* in each incarnation. For that reason it must be understood that there was no one earthly person who was *uniquely* and *exclusively* known as C. R-C., in any cycle of the Order's existence. Our records refer to at least twelve discoveries of "tombs" containing the "body" of C. R-C. in different lands preceding the greatly popularized incident in Cassel, Germany, in the seventeenth century. And there have been similar incidents in the history of the Order since the one in the seventeenth century.

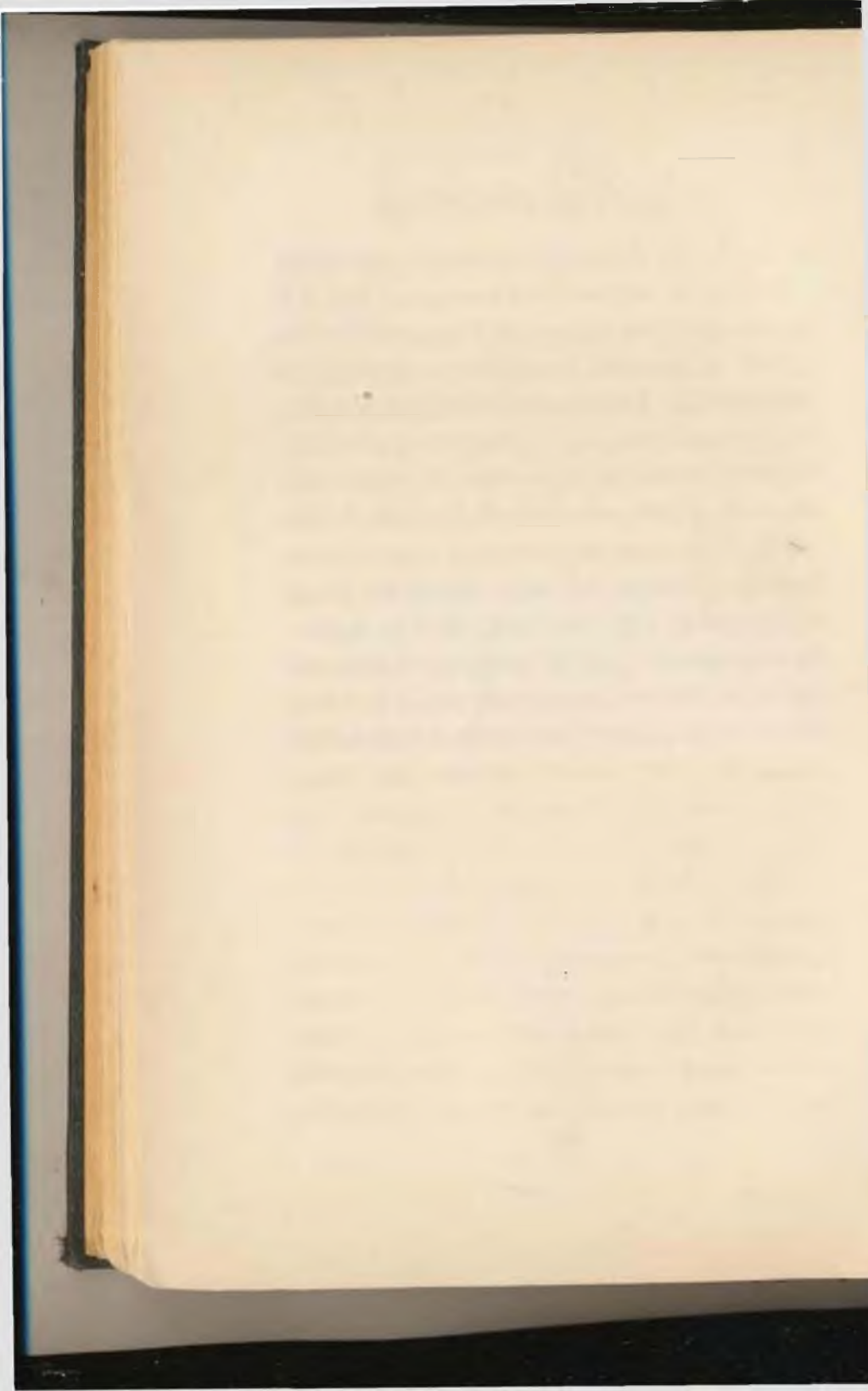
HISTORY OF THE ORDER

Therefore, when the student of the history of the organization finds the various breaks in the outer activities of the organization he soon notices that there is a periodicity to the breaks, and almost unconsciously sets down the dates of the cycles of activity and dormancy. We shall note a few of these dates as we proceed with the history in the different lands.

However, everyone who reads in some of the modern mystical books, and even in those that claim to be Rosicrucian, the story of "Christian Rosenkreuz" being the *original founder* of the Rosicrucian Order in Germany (speaking of C. R.-C. as though he were an earthly person who invented and established the first lodge of Rosicrucians anywhere in the world) will know at once that the writer of the account is unfamiliar with the facts and has mistaken the allegorical story for an actual event. The other explanation of the Rosicrucian work, by an author of this calibre, may be easily placed in the same category of reliability. And, when the seeker comes in contact with a mystical organization, or a "Rosicrucian" group, that claims that it has its *authority* and


HISTORY OF THE ORDER

power derived from the organization started by "Christian Rosenkreuz" in Germany, or that it is a descendant from the original lodge established by C. R-C. in Germany, he will know also that the claim must be fictitious and wilfully misleading; for the facts contained in this history will show that the Order was in existence in many lands before the popular new birth of the Order in Germany in the seventeenth century, and that any Rosicrucian student and most certainly any leader of Rosicrucian activities connected with the genuine organization would have the correct story and the correct facts which are available to all of those who are truly affiliated with the real organization.



CHAPTER V

THE POPULAR REVIVAL IN GERMANY

S intimated in previous paragraphs of this history, the most popular and puzzling incident in the whole history of the Rosicrucian Order is in connection with the third or fourth revival of the organization in Germany. Coming as it did, at a critical time in the awakening of the religious consciousness of the people, and when various reforms were being instituted and attacks were being made upon older institutions, with a promulgation of ideas for newer ones, the announcement of the birth of the Rosicrucian Order for the new cycle in Germany was considered by many as a part of the general reform taking place throughout that country and other lands. The revival would never have become so popular nor attracted so great attention if it had not been that for the first time in the his-

HISTORY OF THE ORDER

tory of the Rosicrucian Order, the art of printing was freely used.

Such a use of printing was almost unique, and it naturally attracted the attention of persons who were easily convinced that great wealth and great power were back of this national and international program, and for this reason other pamphlets and booklets were written criticizing, commenting upon, and attacking the organization, as well as praising it and endorsing it.

The mass of literature resulting from the opening announcements of the German revival constitutes one of the very dependable sources of historical information regarding the Rosicrucians, and at the same constitutes one of the deplorable problems that confronts every seeker for real information.

Many of the pamphlets and booklets issued by critics or by enemies of the organization, or even in some cases by persons who merely wished to attain prominence or attract attention through writing about the organization, without any real knowledge of the subject, resulted in a mass of misinformation, a great deal of which eventually

HISTORY OF THE ORDER

found its way into encyclopedias and general histories. To this very day, the average newspaper, magazine writer, or seeker for information regarding the organization, who turns to one of the standard encyclopedias or histories of literature, religion, science, or art, is very apt to come in contact with misleading statements based upon the critical essays written about the organization during this period of the German revival.

It is not my intention to take space in this present history to review the facts relating to the revival in Germany, but merely to call attention to the outstanding points connected therewith, because the real history of the revival, as well as the theoretical and misleading history, has been published in many books and can be found in many articles and essays dealing with Rosicrucianism.

The opening salute of that revival was the sudden and mysterious publication of a book briefly called "The Fama." In just what year the original pamphlet entitled "The Fama Fraternitatis" was issued in Germany is really unknown; for there were so many editions in so many languages appearing in a number of different cities at slightly

HISTORY OF THE ORDER

varying dates. Judging from copies which have been collected, one may see that the pamphlet appeared during the years 1610 to 1616, or even later. It is generally conceded that most of these were printed at Cassel, in Germany, although the English edition and the French edition were probably printed in other countries. As is natural with all of the ancient Rosicrucian literature, the authorship was veiled with a symbolic name, and a great deal of the literature of the period of revival in Germany was signed with the name of *Christian Rosenkreuz* when the pamphlet was in German, or with a similar name translated in other languages when published in foreign lands; or else the principle character telling the story in the announcements or proclamations bore this symbolical name. Of course, the name translated into our English means "a Christian of the Rosy Cross."

The pamphlets were addressed to the learned persons of the world, particularly of Europe, and appealed to the educated and cultured, and it is very doubtful if any of the learned persons in Germany or other lands who read those pamphlets believed that the name "Christian Rosenkreuz"

HISTORY OF THE ORDER

was the actual bona-fide name of any person. However, today throughout the world we find thousands of persons, and especially those who have attempted to write misleading articles about the Rosicrucians, or who have attempted to found and organize commercial propositions selling so-called Rosicrucian books, who seem to really believe that the name "Christian Rosenkreuz" was the name of an individual, and that this individual was the real author of the "Fama" and other pieces of Rosicrucian literature, and likewise the *founder of the entire Rosicrucian Order* which had its beginning, according to their belief, in this very establishment during the years 1610 to 1616.

The other general opinion regarding the authorship of these pamphlets is one which was born in the minds of a great many persons who criticized the organization during the seventeenth century. They believed that an individual by the name of Johann Valentine Andrea was the real author of the "Fama," and the later book called the "Confessio Fraternitatis R. C."

In the year 1614, the "Fama" had attained nation-wide popularity in its way, and had created

HISTORY OF THE ORDER

a real public sensation, and at that time Andrea was but a young man of twenty-eight years. He was born at Wurtemberg, on August 17, 1586. He was of a family devoted to the Lutheran form of reformation, and although Andrea was raised according to strict orthodox religious principles, he did come under the influence and instruction of a group of theologians and philosophers, two of whom were mystically inclined, and one of whom was one of the high officers of the Rosicrucian Order in Germany. The public knew nothing of his studies under this Rosicrucian teacher, but it knew or heard something of his mystical viewpoints, and this was sufficient to make some start the story that Andrea was the real author of the Rosicrucian pamphlets.

As has been intimated heretofore, the Rosicrucian Order has always been subject to the law established by itself: one hundred and eight years of activity and one hundred and eight years of inactivity. We now have sufficient record, in the form of manuscripts, documents, and official papers not available or known to the German public in the seventeenth century, to show conclusively

HISTORY OF THE ORDER

that the Rosicrucian Order was not born for the first time in the history of the world in Germany, in 1610 or 1614, but had existed in many lands for many centuries previous thereto, and had had cycles of activity and inactivity in Germany for several centuries before the revival to which we are referring. Even the "Fama" itself referred to the fact that the symbolical author of the manuscript or the symbolical characters in the story had been members of the organization centuries previous. All of this has been overlooked by those who still claim, especially in America, that a German whose true family name was "Christian Rosenkreuz," invented, and established the Rosicrucian Order, for the first time in the history of the world, in the years 1610 to 1614, in Germany.

One of the many well established facts regarding the history of the Order, which proves the existence of the Order of the Rose Cross or Rosy Cross throughout Europe before 1610, is the story of the founding of one of the branches of the Rosicrucian activities.

Throughout Rosicrucian literature, reference will be found to peculiar initials and strange names

HISTORY OF THE ORDER

usually connected with the title "Militia Crucifera Evangelica." The "M. C. E." has always been a puzzle to those who have not worked through the complete history of the Order, and at the same time it has continued to be one of the most essential forms of Rosicrucian activities in many lands.

It may be that the following facts regarding the "M. C. E." will interest those of my readers who have never had the privilege of learning the real facts before, and it will probably set at rest the hundreds of questions that have been in the minds of Rosicrucian research workers for many years.

As stated above, the revival of the Rosicrucian work in Germany in 1610 to 1614, which constituted the beginning of one of the new cycles of one hundred and eight years, occurred when most of Europe was being torn by various forms of religious reformation and strife between church and state. Throughout each of the countries of Europe, various secret societies or military organizations had been formed to protest against the established activities of the larger church, or to stamp out the growing freedom of religious thought and practices of the so-called heretics.

HISTORY OF THE ORDER

Thus we find that for many years before the revival of the Rosicrucian Order there had been established, for instance in 1511, as typical of the many secret religious bodies, a "Holy League" composed of those persons who had pledged themselves to support the church against its critics, even to the extent of taking up arms and carrying on warfare in "the name of the cross." The *Holy League* was perhaps the most famous or powerful of these organizations, but there were so many others, and with so many different purposes or ends in view, that historians have been incapable of classifying them or even determining the real part that any of them played in the changes that were made. During all these years of strife and contention, the *cross* either as a Christian symbol or as adopted by the early Crusaders in the eleventh, twelfth, and thirteenth centuries was used as the standard under which the wars and other forms of persecutions were conducted. And to the worshipper of the ancient cross, who had its *real symbolism* in his mind and heart, the use of the cross in the manner in which it was being

HISTORY OF THE ORDER

employed by these contending organizations brought grief and deep sorrow.

Our records show that the Rosicrucians early protested against the cross being carried on staffs or painted on flags that were carried into the battles and into the fields of bloodshed, as well as into the plans and schemes for tortures and persecution. To the Rosicrucians, the use of the cross for such destructive work was not only irreligious and a sacrilege, but a mystical insult and a spiritual crime. It is easy to believe that the Rosicrucians, wherever they could avoid doing so, took no part in any of these religious strifes and contentions, and it is easy to believe that they never permitted themselves to carry any standard that bore the cross in public affairs.

Matters became so bad in connection with the use of the cross in this sorrowful way that finally the Rosicrucians decided to revive an ancient organization to defend the cross against its misuse. The idea of reestablishing this organization was born in the mind of the Grand Master of one of the inactive branches in Germany. His name was Simon Studion, and he was born at Urach in the

HISTORY OF THE ORDER

state of Wurtemberg in 1543, and later attained the high degree of Imperator in Germany. During the year 1586 he planned an international convention for the purpose of organizing a special body of Rosicrucians to defend the cross against its misuse in destructive and sorrowful activities. After communicating with the leading Rosicrucian officers in various lands, and receiving their wholehearted approval, a convention was called in Hanover, where was located the "silent" Grand Lodge of the Rosicrucians for that part of the country. The meeting was officially called "Cruce Signatorum Conventus," and its opening session was held on July 27th, 1586. Studion himself made the opening speech, reading the history of the original *Militia* formed in Palestine soon after the founding of the first Christian churches; and then introduced the high representatives from many lands and the legates from the many thrones which gave support to the movement. The records show that the convention and its plan was sponsored particularly and specifically by Henry IV, king of France and Navarre, who had received the "arms" of the ancient *Militia* through direct authority

HISTORY OF THE ORDER

from the Militia in Palestine, Queen Elizabeth of England, and the king of Denmark, as well as the nobility of other lands. The organization thus formed used the ancient name, "Militia Crucifera Evangelica," and was established as an organization of loyal Rosicrucians who would defend the cross, not especially the Rosy Cross, but the ancient and much beloved cross of all times, against its use in religious persecution, religious warfare, or destructive contests of any kind. Each who signed the great scroll at that convention became titled or knighted as a *Chevalier* and a secret worker to *protect* the Rosicrucian organization in its constructive activities, revive the pure mystical teachings of the Pristine Christians and Rosicrucians, and prevent persecution of any kind because of freedom of religious and scientific thinking. A few years later, when the records of activities of this great organization had been gathered from all lands, Studion compiled a great book of nineteen hundred and ninety-five (1995) pages, dedicated to Frederick, the Duke of Wurtemberg, who was a Grand Master of the Rosicrucians. This book was called "Naometria," and it was completed in

HISTORY OF THE ORDER

1604. The book is still in existence, and has been examined by eminent historians and quoted from quite freely. A great part of the book is devoted to a history of the cross and its real spiritual and mystical significance, to the rose and its symbolical meaning, and to the special significance of the rose and the cross when united. The book also contains a complete outline of the Rosicrucian doctrines, reviewing the ancient teachings of the Essenes, the first Christians, and the Rosicrucians, giving emphasis to the spiritual and mystical significance of the Rosicrucian ideals. It has never been copied or republished in any form, and constitutes one of the secret publications that has been examined only by eminent historians who have sought positive proof of the existence of such a book or such a Rosicrucian monument before the year 1610.

The "Militia Crucifera Evangelica," as a defensive body within the Rosicrucian Order, still exists, and is the real secret organization within the Rosicrucian Order. Membership in it is limited to those who are well trained in the fundamentals of the Rosicrucian teachings, and to those who have

HISTORY OF THE ORDER

pledged their entire lives in devotion to the Rosicrucian ideals, and especially to the support of the individual Emperor in each country where the Militia exists. It is the existence of such an organization that makes possible the continuous protection of the Rosicrucian Order, and enables the Order itself to carry on its national and international secret activities in a conservative, uniform manner, to the glory of the Order and the preservation of the true, secret doctrines of Jesus. To be admitted and titled as a *Chevalier* of this Militia is to receive one of the highest honors and highest acknowledgments in the Rosicrucian Order. The ranks of the Militia are open to both men and women who have been individually tested and tried for a number of years by the Emperor of the jurisdiction where each member lives.

An interesting point in connection with this is the fact that this organization and this convention of Rosicrucians was brought about by the cooperation of thousands of well-trained, tried, and tested Rosicrucians, and the first convention and meeting of establishment was held on July 27th, 1586, which was several weeks before Johann Val-


HISTORY OF THE ORDER

entine Andrea was born. The statement, therefore, on the part of those unacquainted with Rosicrucian history that Andrea was the author of the books that "established the first and only Rosicrucian Order in the world in Cassel, Germany, in 1610," appears ridiculous.

The real author of the pamphlets that brought about the revival in Germany was none other than Sir Francis Bacon, who was Imperator for the Order in England and various parts of Europe at the time. And his other Rosicrucian writings, and especially his book the "New Atlantis," admittedly his own work, clearly indicate the connection between Bacon and the publications issued in Germany between 1610 and 1616.

CHAPTER VI

THE BIRTH OF SEMI-ROSIKRUCIAN ORGANIZATIONS

 HE spread of Rosicrucian activity throughout many lands and the attraction to its ranks of many notable characters brought the organization before the attention of men of other associations and affiliations. It was but natural that other secret societies or fraternal Orders would investigate the increasing activities of the Rosicrucian Order, and attempt to discover whether there was any invasion of their sacred rites by the Rosicrucians, or anything of value in the Rosicrucian work that might be added to their own rituals and forms of operation.

We will not consider at all the attempts made by various persons at various times to institute "Rosicrucian" lodges or bodies solely for the purpose of attracting the gullible or misleading the un-

HISTORY OF THE ORDER

wary. A number of such organizations came into existence in France, Germany, and England, but in each case their existence was very short and they left no records of importance.

We do find, however, that preceding the year 1870 the development of Freemasonic activity in England, with an increasing desire on the Continent to add more and higher degrees to the existing Masonic degrees, tempted many men of that organization to establish separate secret bodies or societies composed entirely of Masons, and in some cases new Orders or organizations were established with many degrees based upon Masonic symbols and requiring Masonic affiliation as a pre-requisite for affiliation in the new organization. The histories of Freemasonry deal extensively with this unfortunate situation throughout Europe, for these many bodies attaching themselves to Freemasonry or attempting to associate themselves with the Freemasonic ideals caused endless trouble and confusion. A few of the bodies thus formed became recognized eventually and carried on a very excellent work. It must be stated, however, that the average Freemasonic enthusiast of that

HISTORY OF THE ORDER

period was a true seeker for *light* and arcane wisdom, and while he found much in the Freemasonic teachings to gratify his desires or satiate his hunger, many seemed to feel that there was more *light* and wisdom to be found elsewhere and especially in the secret, *mystic* schools which had their origin in the Oriental philosophies. Probably in those days, as today, many of those in the Freemasonic fraternity did not realize the vast amount of wisdom that is contained in their symbology and in their carefully veiled teachings. However that may be, the fact remains that many of the most prominent Freemasons congregated at different times in different places, and formed research bodies or groups devoted to the sole purpose of unearthing such additional teachings or arcane knowledge as might be found in the various *mystic* schools of the day.

It is not surprising, therefore, that a number of these men were attracted to the Rosicrucian Order, especially the English lodge, and were admitted therein and became enthusiastic students and workers. The time came, however, when some of these believed that further research of an inde-

HISTORY OF THE ORDER

pendent nature might be carried on outside of both the Rosicrucian and the Freemasonic circles, and that members of both organizations might come together in a more social and informal manner at stated periods for the purpose of discussing the work and teachings found in both bodies.

Out of this belief was born a new organization in England, the activities of which and the imitation of which has caused considerable confusion in the minds of those persons seeking to trace the origin and development of the Rosicrucian Order.

It appears from definite historical records that some men of learning, and with typical research minds, united to establish what they intended to be a *Masonic Rosicrucian Society*. During their first discussions of the plans of organization it was clearly stated that application for membership in this new body would be limited to Freemasons, in good standing, who had mastered the elementary work of Freemasonry and were desirous of such philosophical knowledge as was available just beyond the limited teachings of their organization. The transactions of this organization, with minutes of its meetings, are to be found in the British

HISTORY OF THE ORDER

Museum in London, but the most definite statements regarding its purposes and activities are found in a small historical treatise prepared by the Supreme Magus of the body, Dr. W. Lynn Wescott. It appears that after much discussion they decided to call their new society the "*Societas Rosicruciana in Anglia*," which name, translated, would mean the "*Rosicrucian Society in England*," and the initials of this title were used as a brief form of name in their literature. Hence the initials S. R. I. A. became significant among Freemasons during that period, and have contributed to considerable confusion in Rosicrucian records ever since.

It seems that the prime mover of the formation of this new society was Robert Wentworth Little, who is referred to in the records as a clerk at Freemason's Hall, and subsequently secretary of the Royal Institution for Girls. Freemason's Hall at that time was the national headquarters for the Freemasonic Brotherhood, and it contained a large library and archive of ancient books and manuscripts, to all of which Mr. Little had access. Nowhere in the early literature of this organization

HISTORY OF THE ORDER

or in its early histories as published by them is there any reference to any of the organizers of the S. R. I. A. being initiates or members of any other Rosicrucian body or organization anywhere in the world. This is a very important fact, and its significance is emphasized by the statements of this society regarding the methods or means of its foundation.

In its official history, this S. R. I. A. says that the society was "designed" by Robert Wentworth Little, who "rescued" some rituals from the store-rooms of Freemason's Hall. In other places there are statements indicating that Mr. Little found and *borrowed*, or as Mr. Waite, the Masonic historian, states it, abstracted certain papers containing Rosicrucian ritual information preserved in the Grand Lodge library of Freemason's Hall, and that these papers had been discovered before him by William Henry White, who was Grand Secretary of the Freemasons until 1857. According to Dr. Westcott, Mr. White had received some "Rosicrucian" initiation in an English "Rosicrucian" Lodge, but had never made any use of the ritual manuscripts which he had discovered in the Masonic Grand

HISTORY OF THE ORDER

Lodge library. Waite calls attention to the fact that other records intimated that after Mr. White's retirement from the office of Grand Secretary, wherein he had charge of such secret or private manuscripts as were not a part of the Masonic work, Mr. Little *borrowed* the Rosicrucian papers and called to his assistance a year or so later one Kenneth R. H. McKenzie, who claimed that while he was in Germany he had been admitted by some "German adepts" into *some* of the "Rosicrucian" system, and had been licensed to form a group of Masonic students in England "under a Rosicrucian name."

To the sincere and careful student of Rosicrucian history, the claims made by Mr. McKenzie seem peculiar, to say the least. Why some *German adepts* should admit an English person into just a *part* of the Rosicrucian work and then *license him* to establish a group of *Masonic* students in England under a *Rosicrucian* name, while there was a superior Rosicrucian body already active in England, is certainly incomprehensible. It would appear to be the first and only instance in Rosicrucian history where the Rosicrucian Order licensed

HISTORY OF THE ORDER

anyone to establish a Masonic Rosicrucian body. And it is as inconsistent with Rosicrucian principles as would be the *licensing* of a Freemason to go into a foreign land and establish a Masonic body composed of Rosicrucians.

Dr. Wescott states also that the peculiar Rosicrucian papers that were taken from the Masonic archives were used to reconstruct a branch of the *Red Cross of Rome and Constantine*, as well as the foundation of the S. R. I. A.

The important points in this brief sketch of the foundation of the S. R. I. A. are: First, the fact that the Society was started by an individual without any charter or authority from the local Rosicrucian lodge in London, or any other superior Rosicrucian body in Europe; and, secondly, that with some manuscripts of an indefinite nature a society was formed which did not adopt the universal name of the Rosicrucian Order or the universal symbols as used by the rest of the Rosicrucian fraternity throughout the Continent. In no other Rosicrucian records do we find any reference to any German branch that *licensed* Mr. McKenzie, and, therefore, we may believe that Mr. Mc

HISTORY OF THE ORDER

Kenzie's contact with the Rosicrucians, if real at all, was a contact with some of the temporary, clandestine, or imitation societies that flourished for short intervals in foreign sections.

Mr. Waite, in his English history of the Rosicrucian Order, gives little credence to Mr. McKenzie's Rosicrucian connections, and emphasizes the fact that "in 1866 Mr. McKenzie was a Freemason only under some foreign and apparently unacknowledged obedience." Mr. Waite, who is not only a Rosicrucian historian but an eminent Masonic historian and writer as well, plainly indicates the cloud that seems to cover the origin and foundation of the S. R. I. A., and shows that while it became a very worthy, learned, and highly respected organization of gentlemen seeking for arcane wisdom, enjoying a banquet and social evening once a month, it was not in any sense a part of the Rosicrucian organization throughout the world.

However, the S. R. I. A. in England continued to grow and called its first branch the *Metropolitan College*. We find that its principal officers were well-known Freemasons, and included a num-

HISTORY OF THE ORDER

ber whose names we shall mention later. Mr. McKenzie visited Paris some years later and there met one who was deeply interested in the Rosicrucian work and teachings, as a member of the regular Rosicrucian organization, known as Eliphaz Levi, but whose name was Alphonse Louis Constant. Levi was invited to become a part of the S. R. I. A. in England, and did so with the belief that the founders were really sincere in their desire to delve deeply into Rosicrucian lore, and become neophytes of the Rosicrucian organization. A few years after his acceptance into the S. R. I. A., Levi evidently felt that his connections therewith were not proper in the face of his affiliation with the regular Rosicrucian Order, or else he discovered reasons for withdrawing. It is indicated that he had many arguments with the founders of the new English society, and disagreed with their viewpoints in many ways, and finally withdrew his membership. The records of the S. R. I. A. state that Levi incurred their displeasure by the publication of his several books on magic and ritual, but since these books have proved to be excellent and highly endorsed by mystics of many periods, such

HISTORY OF THE ORDER

explanation does not seem to be justifiable. Levi passed through transition in 1875, and in the last years of his life was not connected with the S. R. I. A. in any way.

Other branches of the S. R. I. A. were established at Bristol, Manchester, Liverpool, and Yorkshire, and finally a branch was established in Canada. All of these branches were strictly limited to Freemasons. In fact, the ritual adopted by the S. R. I. A. for its initiations and ceremonies was quite distinct from the Rosicrucian ritual of the regular Order, and the fantastic names of the various grades were designed to appeal to Freemasons. The highest of these grades were limited to Freemasons who were in the higher grades of their own organization.

Prior to the establishment of a branch of the S. R. I. A. in Canada, which was intended to be under the British or English jurisdiction of the organization, a branch was authorized in 1880 to be known as the "Societas Rosicruciana in U. S. A." According to some records, a few Freemasons living in Pennsylvania were granted permission to establish this American branch, but

HISTORY OF THE ORDER

there is no record of its having existed very long in Pennsylvania, and in the meantime the Canadian branch carried on very successfully among the Freemasons in that part of North America.

We have seen the official copies of the charters issued by the Canadian branch which was known as the "*Societas Rosicruciana in Canadiensis*." These charters were preserved in the House of the Temple of the Southern jurisdiction of the Scottish Rite of Freemasonry in Washington, D. C. They were issued by the Canadian branch of the S. R. I. A. to Brother Albert Pike and several others of the American Freemasonic organization, particularly because Albert Pike, the honored and respected writer of American Freemasonry, was a very thorough Rosicrucian student. The charter grants to Brother Albert Pike and others the privilege of establishing a Southern College of the S. R. I. A. in the United States, and is worded as though the Canadian branch was unaware that a similar warrant for an American branch had been issued previously to the Freemasons in Pennsylvania. However, a controversy arose over the establishment of a second North American branch,

HISTORY OF THE ORDER

and thereby hangs a very interesting story. It must be borne in mind that these S. R. I. A. branches were not operating as a part of the ancient Rosicrucian Order, and by their own admission did not have the Rosicrucian rituals and teachings nor any warrant, charter, patent, or authority from the Rosicrucian Order of Europe and other lands. American Rosicrucian students were well aware of the fact that the Rosicrucian Order of Europe had previously authorized the establishment of true Rosicrucianism in America in the years 1692 and 1693, and there were many living descendants of those first official Rosicrucians who objected to the establishment of Rosicrucianism in America in connection with any other organization and without warrant or proper rituals. But nothing was done to prevent the S. R. I. A. of England in maintaining a branch of its English work in America, especially in connection with Freemasonry, since it was recognized that the Masonic Rosicrucian society thus being established in America would cooperate with the desires of many of the Masons in giving them that additional light or knowledge along certain arcane lines which they

HISTORY OF THE ORDER

desired, and which was highly praiseworthy. This did not in any way infringe the rights of the Rosicrucian Order. In fact, there was no conflict or discussion in that one regard, because the S. R. I. A. did not claim to have the genuine Rosicrucian teachings or ritual, and was, therefore, entitled to establish a branch of its English body in America. But the controversy referred to started between the various officials and members of the S. R. I. A. and gradually involved the interest of all Rosicrucians; because the argument in regard to two establishments of S. R. I. A. under two different warrants was bringing the subject of Rosicrucianism and the Rosicrucian activities into unfavorable light among those who did not understand the situation. It appears that the gentlemen who were granted the privilege by the Canadian branch to operate in the United States finally withheld any action on their part, while the Brother who held the charter direct from England for the State of Pennsylvania, proceeded to organize a branch, and some spasmodic meetings of this branch were held without attempting to practice the Rosicrucian rituals or introduce the true Rosi-

HISTORY OF THE ORDER

crucian teachings. This was the situation existing in the United States when a third effort was made to establish the S. R. I. A. in America, and the third effort proved more successful, as we shall see from the following facts:

A number of Freemasons in America were admitted into the S. R. I. A. of England in its branch known as the *York College*. They petitioned the English headquarters for permission to continue the work in America under the charter that had been granted for Pennsylvania. They established a branch at Philadelphia and another in New York City in 1880. Eventually these two American branches established a High Council of the society for the United States. This Council then chartered branches in Boston and Baltimore, in the spring of 1880, and another one in Vermont. Practically every officer connected with these establishments was a Freemason, and we must quote here the words of Dr. Wescott, the Supreme Magus of the English headquarters of the organization, who said in an address: "I have been asked to speak on the Rosicrucians because I have the pleasure to hold a high office in the *Rosicrucian Society* of England,

HISTORY OF THE ORDER

so might reasonably be supposed to have studied the history of the Order. But to avoid misconception, I wish to say that *the S. R. I. A. is a Masonic body*—it is composed of Freemasons who have associated themselves in order to study the old Rosicrucian books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, the connection which has been alleged to exist by many historians belonging to the outer world." This statement by Dr. Westcott is taken from biographical sketches in the official literature of the S. R. I. A.

In September of 1889, after nine years of operation as a literary society with banquets, the new branches of the S. R. I. A. in America decided to reform and reorganize their body with the distinctive title "Societatis Rosicrucianae in the United States of America," (S. R. I. U. S. and not S. R. I. A.). Under this new form of name and constitution, the various branches accomplished very little, and the New York and Baltimore sections seemed to pass out of existence. One of the prominent characters initiated into the S. R. I. U. S. in Boston was Sylvester Clark

HISTORY OF THE ORDER

Gould, who became the publisher of a small Rosicrucian magazine, and who sincerely sought to learn and master the real Rosicrucian teachings. We read in the official literature of this organization the following significant statement: "Membership in these Colleges was limited to Freemasons of the 32nd degree; quarterly meetings were held, and their sessions were devoted principally to banquets, with an aftermath of a literary and philosophical nature, with little if any attempt to exemplify the Rosicrucian degrees with the philosophy they embodied."

In other words, the society had nothing more of a Rosicrucian nature connected with it than the word "Rosicrucian" which they arbitrarily adopted in their title. This was practically true of the national headquarters of the organization in London, and records of this society show that when Rosicrucians belonging to the Rosicrucian Order became affiliated with the S. R. I. A. or the S. R. I. U. S., they did not continue to remain active for a very long period.

According to the literature of the branch established in America, Mr. Gould, who was their most

HISTORY OF THE ORDER

illustrious American member, became "thoroughly awaked to the omission of the real Rosicrucian work, and having received the eighth degree of the society constituting him a provincial magus of the fraternity, engaged in special research work to recover the original rituals of the fraternity." He succeeded in corresponding with some Rosicrucian officers in Europe, and then undertook to revive the American branch of the S. R. I. A., which had become inoperative for a time. It was his intention to make the S. R. I. U. S. a typical Rosicrucian organization if he could secure the permission and authority of the Rosicrucian Order in Europe. According to the records of the S. R. I. U. S., the transition of Mr. Gould occurred on July 19th, 1909, preventing the fulfilment of his personal ambitions in regard to the society, and the work of reorganization devolved upon a few of the other members who were still interested.

It should be noted that in the very month in which Mr. Gould passed to the Great Beyond, another American proceeded to Europe to secure permission to pursue the Rosicrucian work of the international Rosicrucian Order, and made his

HISTORY OF THE ORDER

plea to the regular Order of Europe instead of petitioning the Masonic Rosicrucian society in England. The success of this plea we refer to in a future section of this history.

Those who followed Mr. Gould, after his passing, in trying to reestablish the S. R. I. U. S. in America, finally organized a new body with a different name. According to their official papers, they adopted the name "*Societas Rosicruciana in America*," which gave them the old familiar initials "S. R. I. A." as their official title. They adopted a revised constitution under this new name in 1919, which became effective January 1st, 1920. Their constitution states that they were incorporated under three different classifications: first, as a church; second, as an academic institution; and third, as a fraternity. In their general literature, they stated: "*The Societas Rosicrucians in America, therefore, is a continuation in direct succession from the High Councils of Anglia.*" In other statements it is said that the society "works in complete harmony and close association with the Masonic fraternity, and constitutionally its major officers are Masons of all rites and de-

HISTORY OF THE ORDER

grees." And furthermore, "the society, deriving from the English fraternity, was incorporated in 1912, and is therefore the active American branch of the Rosicrucian fraternity." These statements have been refuted by published articles in various magazines, and of course it is well known to all Freemasons and others that no other organization of any kind can be a part of Freemasonry unless it is operating under the Freemasonic title and symbolism. And, so far as the S. R. I. A. in the United States being derived from the English fraternity of the same name or charter, or authorized by the same society in England, an article was published in the "Occult Review" of England in recent years, wherein the *Societas Rosicruciana in Anglia* denied that the society in America was sponsored by it or officially recognized by it. And this denial was later acknowledged as correct by the American S. R. I. A., which leaves the American organization standing as a distinctly separate institution operating without any charter from the general Rosicrucian Order of Europe, or any Masonic Rosicrucian body of England.

HISTORY OF THE ORDER

This organization has, therefore, continued as an independent body, establishing a few branches in different cities, and continuing to make its appeal to Freemasons who enjoy purely philosophical discussions without any of the rituals or teachings as used in the various branches of the Rosicrucian Order of Europe and other lands.

Among several other American institutions using the name "Rosicrucian" in about the same manner that the S. R. I. A. of England and America have adopted it, is one which has also caused considerable confusion in the minds of those who attempt to trace the history and activities of the Rosicrucian Order. Since the name and term "Rosicrucian" is not protected by any patents or copyrights of any kind, it may be used in connection with other words for various purposes. Hence there may be Rosicrucian societies, Rosicrucian clubs, or Rosicrucian churches without having any authority from the Rosicrucian Order. It is interesting to note, however, that only one organization throughout the world uses the ancient title of "Rosicrucian Order" and this organization main-

HISTORY OF THE ORDER

tains its active branches in all lands, under the abbreviation of AMORC.

It appears from some historical records that a man by the name of Dr. P. B. Randolph, who was a student of the occult and mystical, came in contact with some Rosicrucian literature or essays prior to the year 1856 while in America. It appears that Dr. Randolph visited London in 1858 and there met a student of mysticism known as Mr. W. G. Palgrave, who claimed to be a member of some esoteric Order in Europe, which was operating under a charter issued by a "Council of Seven." Through this man he was introduced to Mr. Hargrave Jennings, Eliphaz Levi, and several others who eventually formed the High Council of the original S. R. I. A. in England. Dr. Randolph was initiated into this Masonic Rosicrucian body and as an honorary member continued his tour, and returned to America. While in America he wrote a number of books dealing with the subjects of health, marriage, love, and sex hygiene, and in one of them introduced a story about the mystic Rosicrucians, intimating that he was planning to establish some of the Rosicrucian Masonic

HISTORY OF THE ORDER

work in America on the basis of that which was being carried on by the S. R. I. A.

Because of the nature of his books, dealing in unusually plain language with subjects not generally discussed in American literature, and certainly having none of the goodness and high idealism of the S. R. I. A. (London) teachings, he was tried in courts for such publications, and eventually abandoned his entire work because of the condemnation of his writings. Mr. Arthur Waite, the eminent Masonic historian of England, has this to say regarding Randolph's form of "Rosicrucian" activities as considered by him:

"There is no question that he was his own and his first victim, if he thought that his views and lucubrations might stand for authentic Rosicrucian teachings. But in a judgment which makes for justice, it must be added that he revoked his own claim on a vast antiquity. . . . It does not appear that in the matter of the Rosy Cross he did more than give a fresh circulation to some of the old reveries, to the extent that he was acquainted with these by common report and otherwise. . . . In other and more hectic stories, he paraded flaming

HISTORY OF THE ORDER

accounts of the Brotherhood, its immemorial antiquity, its diffusion throughout the world, with suggestions that its ramifications extended to unseen spheres. . . . I have worked through such of his volumes as are available here in England, and have concluded that mountebank as he was, he believed in all his rant and was not lying consciously when this stuff of sorry dreams was put forward unfailingly as the wisdom of the Rosy Cross. This is how it loomed in his mind, and this is what it was in a dream, for it was a thing of his own making. On this subject, he is his own refutable witness, affirming that 'very nearly all which I have given as Rosicrucian originated in my own soul.' "

Randolph eventually signed himself in some letters and papers as the "Supreme Grand Master of Eulis for the world," and a few of his friends tried to explain after his unfortunate transition through suicide that he believed himself to be a Grand Master of the "Triple Order." This term is not an official part of Rosicrucian terminology, and there are no documents or papers to be found in Europe indicating that he was ever authorized to establish

HISTORY OF THE ORDER

anything of a Rosicrucian nature in America or elsewhere and none of the historical records of the Order mention his name or his branches as a part of the Rosicrucian history.

Randolph was succeeded by a Mr. Dowd, who tried to continue operating some of the branches which Randolph had established on the Pacific Coast and in several eastern cities, but, *according to their own records*, these branches constantly disbanded when the members thereof discovered that there were no real Rosicrucian teachings or rituals in the work and insisted on withdrawing from the Randolph work and uniting with the regular foreign branches of the Rosicrucian Order. Mr. Randolph and his successors claimed that such actions constituted "treason," and for many years there were bitter quarrels and arguments within his branches over this point, with the branches disbanding and remaining inactive for years at a time. Mr. Dowd was succeeded by a Dr. Edward H. Brown, who likewise was unable to secure any of the Rosicrucian teachings, or maintain Randolph's scheme against the common criticisms and the bad

HISTORY OF THE ORDER

reputation which his writings had brought upon their activities.

In a statement signed by Mrs. Randolph, and which appeared in a fraternal publication as a biographical sketch of the life of Dr. Randolph in 1917, it is said that Dr. Randolph was born in New York City on October 8th, 1825, and that his transition occurred in Toledo, Ohio, on July 29th, 1875; and she further stated that although he organized some branches as late as 1874, they "have long since become extinct."

According to Sedir, the well-known Rosicrucian historian, the work of Randolph was simply a society of "editions"—referring to the significant point that his work was mostly that of publishing various *editions of books* claiming to be Rosicrucian. This point is one which should be impressed upon the minds of every student of Rosicrucian history. The Rosicrucian Order has never been exclusively or even primarily a book publishing business, and a careful examination of the historical writings connected with the Rosicrucian Order shows that none of the books now famous as Rosicrucian manuscripts or official publications ever

HISTORY OF THE ORDER

contained a complete outline of the secret teachings or rites of the Rosicrucians, and what is more important, never *claimed* to contain such things.

It has been a serious and universal law with the Rosicrucian Order that its secret teachings should never be published in book form, or offered for sale to the public, and there is no violation of this law that has ever been brought to our attention. On the other hand, there have been many who were not a part of the Rosicrucian Order or even initiated in its teachings who have attempted to commercialize the desires of seekers by the printing and selling of books which *claimed* to be "Rosicrucian text-books" or books of Rosicrucian doctrines or teachings. It is a notable fact that *none of these books* have made any valuable contribution to mystical literature and have passed into oblivion and can hardly be found in the best libraries of Europe or America. This is true of Randolph's books which claimed to be wonderful revelations of Rosicrucian teachings, but which today have no place in the real occultist's library and have not been considered even worthy of preservation in the great reference libraries of the world.

HISTORY OF THE ORDER

Such books as these, catering to the gullibility of the seeker, and often misleading the worthy inquirer, are being published and sold in America to-day very freely, while Europe most naturally fails to support such publications. We have, for instance, in America, a book called "The Rosicrucians and Their Teachings." This book was written by a New Thought leader, who has written many other books on various subjects and who is *not* a member of the Rosicrucian Order. The book contains none of the Rosicrucian teachings. Such books are harmless in themselves, and perhaps interesting to casual students of mysticism; but they have no place in any list of authoritative publications. It is for this reason that Sedir made his satirical remarks regarding Randolph's society of "editions." The good that Dr. Randolph did as a New Thought pioneer will live for many ages, but the failure of his Rosicrucian movement was due to a complete lack of authority, and no understanding of the Rosicrucian teachings.

Mr. Randolph's work was later taken up again by a Dr. R. S. Clymer, who claimed to be the "successor" to Randolph and to have inherited and

HISTORY OF THE ORDER

acquired the Rosicrucian "authority" which Randolph had. Clymer followed in the same plans adopted by Randolph and conducted an organization consisting wholly of books, a number of which deal with love, marriage, and "sex regeneration," the latter being in such language as to be condemned in any Rosicrucian assembly, if not in any general assembly of ladies and gentlemen. He proceeded to carry on his work first under the name of a publication company, then under various names, avoiding the use of the complete name or correct name of the Rosicrucian Order, and devising entirely new and unique symbols for his Rosicrucian literature without infringing upon the correct symbols in any way. Dr. Clymer continues to operate his sale of books and presentation of personal, "Rosicrucian" teachings under different names from his home in Pennsylvania, without having established any typical Rosicrucian temples anywhere in America, and without having any connection with the regular Rosicrucian Order and lodges of Europe.

Of other semi-Rosicrucian movements in America, we find little in any of the Rosicrucian his-

HISTORY OF THE ORDER

tories of Europe to support their claims to Rosicrucian association. That which was most popular for many years was the Rosicrucian *Fellowship*, established by Mr. Max Heindel. Mr. Heindel was at one time a student of the occult, and in his desire to learn more of the Rosicrucian teachings went to Europe seeking affiliation with the Order. He became discouraged in the many obstacles presented, and finally became a personal student of Mr. Rudolph Steiner, the eminent *Theosophist*, who was an unaffiliated student of Rosicrucian history and principles. Mr. Steiner was at that time inaugurating the work of a new organization of his own creation, and Mr. Heindel became one of his enthusiastic students. Mr. Heindel claims that in addition to this short period of study in Europe, he had a "*psychic initiation*" into the Rosicrucian Order during a *dream* or a *trance*, whereby he was *authorized* (!) to proceed with the work of bringing Rosicrucianism to America, and later was given permission through the same unnamed and unknown Masters to write a personal outline of his opinions of the Steiner teachings, and issue this to the American public in reg-

HISTORY OF THE ORDER

ular book form. He returned to America, and in 1911 established his printing plant and offices in a very small city of Southern California, and before his transition in 1919 had written a number of books dealing with an outline of his personal "Rosicrucian" beliefs, which are claimed to be a form of "Christian philosophy." So, once again, America was presented with a representation of so-called Rosicrucian doctrines through commercialized books, dealing with many subjects not taught in the regular Rosicrucian lodges of Europe or elsewhere. Mr. Heindel made no attempt to establish lodges throughout the country, as is customary with the Rosicrucian Order in every land, for of course he had no authority from the Order in Europe to do so, and he in no way conducted the work as it is conducted by the Rosicrucian Order.

Unquestionably the work of Mr. Heindel was inspirational and added to the interesting mystical literature of America, but the name of his personal organization and the fact that all his work was conducted through the sale of books, plainly indicated to the Rosicrucian seeker that the work of


HISTORY OF THE ORDER

Mr. Heindel, like that of several others, was unofficial from the Rosicrucian point of view, and "Rosicrucian" only in name. His widow continues the work to-day under the same organization name of *Fellowship* and with the same symbol which Mr. Heindel adopted, and which is quite *distinct and different* from the true symbol of the Rosicrucians as found in all other lands.

Thus we have written of the various semi-Rosicrucian or unofficial organizations existing in America, including the "Masonic" Rosicrucian activity which started in England and made many attempts to establish itself in the United States. All of these bodies are doing good work in their own particular fields, and aside from the objectionable sex teachings that are found in a few of the books issued by some of these organizations, their publications undoubtedly start many casual students of occult science on a path that leads eventually to the higher teachings.

CHAPTER VII

THE FIRST ROSICRUCIANS IN AMERICA

E HAVE just been speaking of semi-Rosicrucian bodies in America, but we must not overlook the first *genuine* Rosicrucian body to come to American shores. The brief facts given herewith are taken from two excellent books. First, that by Mr. J. F. Sachse, who was an heir and descendant of the first Rosicrucians to establish an official branch of the work in the United States, and second, from Mr. Arthur Waite's *History of the Rose Cross Order*. According to these two books, and the many other books quoted by them in their histories, a movement was started in Europe in 1693, as a result of previous plans to send a colony of leaders in the Rosicrucian work from the principal European branches to America, to found not only a Rosicrucian colony but to establish the Rosicrucian sciences, arts, and trades. The plan had its inception in the book called "The New Atlantis"

HISTORY OF THE ORDER

written by Sir Francis Bacon while he was Imperator of the Rosicrucian Order in Europe, and which plan was later worked out in detail by the principal lodge of the Rosicrucian Order in London known as the *Philadelphia Lodge* or the *Philadelphic Lodge*, named after the city in the East where one of the original mystery schools was located.

In the fall of 1693, the tourists started out in a specially chartered vessel called the "Sarah Maria" under the leadership of Grand Master Kelpius, who was connected with the *Jacob Bohme Lodge* of the Rosicrucians in Europe, and with other officers from the Grand Lodge of the Rosicrucians in Heidelberg. They reached the city that is now known as Philadelphia, and to which they gave that name, in the first months of 1694, and built many buildings in what is now known as Fairmont Park, and later they moved further west in Pennsylvania. Many of their own books and manuscripts prepared in their own printing plant are still preserved in the historical collections of various historical societies of Pennsylvania, and by the descendants of early governors of the State. Mr. Sachse and Mr. Waite have examined many of

HISTORY OF THE ORDER

these manuscripts and books and find in them the undoubted connections with the Rosicrucian Order, and the presentation of the true Rosicrucian teachings. Mr. Waite discusses at length the Rosicrucian manuscripts used by these American pioneers and shows that they were the genuine secret teachings of the Order, and that the activities and regulations of the men and women forming the colony coincided with the standard activities of other Rosicrucian branches. It was here that many important American institutions were established, and valuable contributions to the scientific and art foundations of the United States were laid. The list of eminent Americans who became affiliated with the Rosicrucian activities during the first century of its existence in Philadelphia reads like the roster of American patriots and leaders. Benjamin Franklin and Thomas Jefferson were but two of the outstanding figures in the activities of this national headquarters of the Rosicrucians in America. It would take too many pages in this history to even outline the many unique forms of activities which they created in a spirit of assisting to build up a new nation in a new land.

HISTORY OF THE ORDER

We must call attention again to the fact that this first colony came to America in accordance with the rules and regulations of the 108-year cycle of the Rosicrucian Order. Having started their movement toward America in 1693, it was only natural that 108 years later, or in 1801, this first American movement should close its outer public activities and start its cycle of 108 years of retirement and secret activity. So we find, according to the records, that in 1801 the large colony of Rosicrucians in Philadelphia dispersed and proceeded to various parts of the United States where small branches had been prepared even as far west as the Pacific Coast. The principal buildings in Philadelphia were abandoned, and the members continued to carry on their work in silence. Children were carefully trained in the teachings, and as they reached adulthood were initiated secretly into the organization so that their descendants might also carry on the work.

It was well known that as the 108-year cycle of silence and secrecy closed in the year 1909, the Order would again be authorized and chartered in a public manner and therefore, documents, papers,

HISTORY OF THE ORDER

seals, and jewels were carefully handed down from one generation to another in anticipation of the coming of the year 1909. And, just as Mr. J. F. Sachse became the custodian of many of the manuscripts and jewels, so other descendants, notably those who assisted in the reestablishment of the new Order in 1909, possessed certain papers or "keys" which were useful in reestablishing or bringing to birth again the Rosicrucian Order in America, in its new cycle.

Thus we close this section of the history but call attention to the fact that during the years 1800 to 1900 the Order in France, Germany, England, Switzerland, Holland, Russia, Spain, and in the Orient, was carrying on with increasing activity, but under very difficult conditions. It was found necessary, in most foreign lands, to continue the extreme silence and secrecy originally established because of the political persecution that was made toward every sort of a secret organization devoted to the promulgation of advanced knowledge and the higher laws. But, despite such difficulties, the records show that in France, England, and Germany especially, the organization

HISTORY OF THE ORDER

operated a great many branches with ever-increasing membership; and as the year 1909 approached, many men and some women journeyed to Europe to contact the Rosicrucian Order. Among these were a few eminent Freemasons, who sought to revive the "Masonic" Rosicrucian studies, and others who sought permission or authority to assist in the new birth of the 1909 cycle. The success of their missions, and the result of their activities, will be referred to in the next section of this history.



CHAPTER VIII

THE PRESENT ROSICRUCIAN ORDER IN AMERICA

IN WRITING this section of the history, I find that I cannot avoid using the first person pronoun because of my own intimate connection with the activities to be described, and I trust that the reader will understand this and overlook the personal element.

I have said that as the year 1909 approached, many men and women journeyed to France or other parts of Europe seeking not only initiation into the Order, but some official permission to aid in the establishment of the Order again in the United States, for its new cycle.

In France, during the years from 1880 onward, the Order became very active because the year 1880 was apparently the beginning of a new cycle of the Rosicrucian activities for several of the countries, and records show that in the years 1900

HISTORY OF THE ORDER

to 1909 the Rosicrucian branches were many, and very active indeed, especially in France. It was only natural, therefore, that those students of Rosicrucian history and those who had been partially initiated into the work as descendants of earlier members of the Order, should look to France and its high development in the Rosicrucian activities for aid in their plans and desires. As in other lands at other periods, a number of semi-Rosicrucian bodies had come into existence in France during the early part of the twentieth century, and many of these gradually affiliated with the Rosicrucian Order and adopted the strict rules and regulations of the ancient fraternity. A few of them, however, continued to use their previous titles even after affiliation with the Order, and this caused some confusion in the minds of those who journeyed to France seeking the genuine movement.

Many veiled stories regarding the Brotherhood had appeared in France, notably those by Eugene, Sue, and Zola. These informed the seekers of the existence of certain Rosicrucian activities which contained clues that enabled the determined seek-

HISTORY OF THE ORDER

ers to finally contact the proper officials. From the seventeenth century onward, the Order in France had adopted the French term "Rose Croix," in preference to the Latin term "Rosae Crucis." We find even in Wassenaer's "Historisch Verhael" published in 1623, mention of the "Ordre de la Rose Croix" in France, with connections with members and other branches of the Order in Spain, Italy, England, Switzerland, Germany, Flanders, and other lands; and many prominent persons are mentioned in several French histories as having been active in the Order previous to the new cycle of 1880. I refer to such persons as Garasse, Gaultius, Naude, Richelieu, Louis XIII, king of France; and many others, even Descartes. Other records show that Jacques Rose organized before his transition in 1660 one of the newest and largest branches of the Rose Croix, and of course there were such famous leaders of the work in France as the *le Comte de Gabalis*, and Louis Claud de Saint-Martin.

The very complete history of the Rosicrucian Order written in French and other languages by Brother Witteman, a member of the Belgium Sen-

HISTORY OF THE ORDER

ate, a member of the Order in France, and an honorary member of our Order here in America, contains very interesting facts regarding the activities of the Order in France during the twentieth century. Among the independent organizations in France after 1900 were a branch of the S. R. I. A. of England, the "Masonic" Rosicrucian society referred to previously, the Hermetic Order of the Golden Dawn founded in 1887, and *l'Ordre Kabbalistique de la Rose-Croix*. The latter organization contained a number of officers connected with the regular Rosicrucian Order, and this cabalistic body devoted itself to a limited list of subjects for scientific research, and did not claim to be a part of the regular Rosicrucian Order and was therefore never considered as a clandestine body. There was also an independent organization known as *la Rose Croix Katholique*, which attracted the interest of many Roman Catholics who were misled into the belief that it was a separate organization for them. On the other hand, there was also a Rosicrucian group quite independent under the leadership of Brother Castelot, who was, and still is, a member of the regular Order in France, and

HISTORY OF THE ORDER

one of the honorary members of our Order here in America. Brother Castelot is one of the most eminent and dearly beloved workers in the art of alchemy, and has devoted his time and the interests of the few who are in his independent organization to the study of alchemical problems. He has demonstrated in their group laboratory the possibility of transmutation in accordance with the Rosicrucian teachings, and has succeeded in producing gold as told in a story published by our Order in our official magazine, the "Rosicrucian Digest."

However, the real Order as established throughout the world, had several official branches in France as national headquarters. One of these was the "Secretariat" in Paris, while another was a College of Rites at Lyon, originally established by Cagliostro, and the national Council Chambers and temple, with the national archives in the environs of Toulouse, the ancient site of the first Rosicrucians established in Europe.

The meetings that were held in the various special branches of the Order in parts of France were as secret and veiled as were the activities at the

HISTORY OF THE ORDER

larger national offices, and it was as difficult in the year 1909 as it is to-day to locate a Rosicrucian lodge or identify a Rosicrucian member anywhere in Europe.

A survey of the history of the various occult movements that find moral and psychic support from the Great White Lodge shows that in the year 1909 more of the mystical movements of the world were reborn, revised, or changed in their form of activity than in any other year of occult history. It was in this year that Mr. Heindel of the semi-Rosicrucian independent society in America went to Europe to attempt to secure Rosicrucian information, and instead became a student of Mr. Rudolph Steiner, in his revised form of theosophy. And it was in the year 1909 that Mr. Gould planned to go to Europe to secure the true Rosicrucian rituals and teachings for his branch of the S. R. I. A. in the United States. And other leaders of other movements journeyed to Europe during this year or received instructions from foreign branches in this year, to revise or renew their activities.

HISTORY OF THE ORDER

It was in 1909, also, that I made my visit to France for a similar purpose. For many years I had held together a very large body of men and women devoted to occult and metaphysical research along Rosicrucian lines. As editor of several occult magazines I had made contact with various Rosicrucian manuscripts and had discovered that I was related to one of the descendants of the first Rosicrucian body in America—that which had established itself in Philadelphia in 1694. This gave me access to many of their old papers, secret manuscripts, and teachings. These we discussed, analyzed, and attempted to put into practice. Among ourselves, the society, composed of several hundred persons in professional life, was known as "The Rosicrucian Research Society." Among the many prominent persons then affiliated and holding active positions as officers, were I. K. Funk, president of the Funk and Wagnalls Publishing Co., (publishers of the *Literary Digest*), "Fra" Elbert Hubbard, of the famous Roycrofters, and who was deeply interested in the work to the very day of his transition, and Ella Wheeler Wil-

HISTORY OF THE ORDER

cox, the famous mystical writer, who later became a member of the Supreme Council of AMORC, which position she held until the time of her transition. Others of equal prominence who were active members are still members of the present AMORC in high degrees. The meetings of the Society were held monthly from 1904 to 1909 in New York City. Realizing that we were not yet chartered or authorized to use the name *Rosicrucian*, the society operated publicly under the name of *The New York Institute for Psychological Research*.

Just before 1909 there applied for membership in our society one who presented papers proving the appointment of "Legate" of the Rosicrucian Order in India. Many weeks of close association with this member revealed the fact that I might be successful in my search for some form of authority to introduce the true Rosicrucian work in America at the right time. Every means of communication with any official of the Order in foreign lands was denied to me until early in the year 1909 when I was informed that the year for the public appearance of the Order in America

HISTORY OF THE ORDER

was at hand and that definite arrangements for the new cycle had been completed. The Legate from India encouraged me to follow the urge that had actuated me for six or more years, regardless of any obstacles or trials that might tend to discourage my unselfish aims.

Therefore, I went to France in the summer of 1909 and after a brief interview with one who refused to commit himself very definitely, I was directed to various cities and in each case re-directed until I finally approached a definite contact in Toulouse. There I eventually found that my plans and desires had been anticipated and known for some time, and I was permitted to meet not just one of the officers of the French Rosicrucian Order, but a number, as well as some who were members of the international Council of the Rosicrucian bodies of various European nations. At a regular Council meeting, and at several special sessions of the Order in other cities held in the months following, I was duly initiated and given preliminary papers of instruction to present to others whose names had been given to me. I was also instructed to arrange to hold preliminary

HISTORY OF THE ORDER

foundation meetings for the purpose of organizing a secret group of workers, who would receive further instructions from Legates of the Order in India and Switzerland. These instructions were signed by Count Bellcastle-Ligne, the secretary of the international Council, and the venerable Lassalle, the well-known author of many historical Rosicrucian documents, and Grand Master of the Order Rosae Crucis or *Rose Croix of France*. Before leaving France I had the pleasure of meeting several of the highest officers, and met in America, on my return, the Legate from India, who presented to me the jewels and papers which had been preserved from the early American foundation.

Throughout the years 1909 to 1915, many official Council sessions were held in my home and the homes of others, with men and women present who were descendants of early initiates of the Order, and a few of whom were initiates of the Order in France during the years 1900 to 1909. In 1915, the first official public *manifesto* was issued in this country announcing the birth of a new cycle of the Order, and immediately thereafter the first Su-

HISTORY OF THE ORDER

preme Council of the Order was selected from among hundreds of men and women who had been carefully selected during the preceding *seven years*. At the first official session of this American Supreme Council officers were nominated and I was surprised to find that the Legate from India had been instructed to nominate me as the chief executive of the Order, because of the work I had done during the seven years in organizing the new foundation. Well qualified persons were elected to other executive positions in the Order, and copies of the French constitution of the Order and official documents were presented to committees for translation and adoption in a form to fit American conditions.

These meetings were followed by the first initiation of new members, the report of which to the French High Council brought a document of sponsorship for the American branch signed by the principal French officers. As with every new cycle in each land, the first years of its activity are under the sponsorship of some well-established jurisdiction, and so for a time this new cycle of the Amer-

HISTORY OF THE ORDER

ican Order operated under the sponsorship of the French jurisdiction.

It must be noted that from the very start, and with the issuance of the first public manifesto, the correct name of the international Rosicrucian organization was used, namely, the *Ancient Mystical Order Rosae Crucis*. This is a slightly abbreviated form of the original Latin name, *Antiquae Arcae Ordinis Rosae Rubeae et Aureae Crucis*, and the initials AMORC were immediately used as well as the true and original symbol of the Rosicrucian Order—the golden cross with but *one red rose* in its center. At this time, and especially during the years 1915, 1916, and 1917 there were in existence in America several forms of semi-Rosicrucian movements, namely, the S. R. I. A., and the Rosicrucian *Fellowship* founded by Mr. Heindel. One will note that the S. R. I. A. was using the unique independent name of *Society of Rosicrucians*, rather than the ancient name of the Rosicrucians, which body always used the name *Rosicrucian Order* as used by us; and the S. R. I. A. symbol was very different from the symbol used by us. The Rosicrucian *Fellowship* likewise had

HISTORY OF THE ORDER

adopted a name that was not that of the regular organization throughout the world, and for its symbol had created a new and independent device consisting of a cross with a *garland of seven roses* around it instead of only *one rose* in its center. Both of these organizations were publishing their teachings in book form, and were carrying on a work that was undoubtedly of value to students of general occultism. The very earmarks of their organizations—their distinctive names and symbols—differentiated them from the ancient organization, and the fact that they published and sold books claimed to contain the Rosicrucian teachings, put them in a different category from any of the other Rosicrucian branches of Europe or elsewhere.

Therefore, the AMORC proceeded with the ancient customs and practices by publishing no books of teachings, but insisted that all who desired to study the work of the Order must join with and help form regular lodges or groups in various localities.

So successful was this form of activity during 1916 that branches were established from coast to

HISTORY OF THE ORDER

coast, and from Canada to Mexico. By the summer of 1917 there were so many branches of AMORC in existence and carrying on the work with such enthusiasm that a National Convention was called for one week at Pittsburgh, Penn. Here hundreds of delegates from the branches, and members of the Order, assembled officially to acknowledge the existence of the Order and adopt a National Constitution.

A committee was selected, composed of ten or more well-known Freemasons, who were eminent in the sciences and professions and who were *familiar with ritualistic and fraternal law*, to examine the translated and revised French constitution of the Order, for adoption in America. This committee rendered its report, and the National Constitution of AMORC was adopted at the sessions of the convention, paragraph by paragraph. The Committee later signed a document stating that their experience with the work as members of the Order, and their familiarity with the claims and teachings of the Order, proved to them that the Rosicrucian work as issued by the AMORC was distinctly different from anything that they had

HISTORY OF THE ORDER

contacted in their other affiliations, and worthy of the deepest and most profound study on the part of every seeker for the greater light. Other matters were officially established by this great convention, and thereafter the organization continued to grow throughout the United States, Canada, and Mexico.

The result of this increasing activity resulted in a proclamation being issued at the International Convention of Rosicrucians held in Europe, establishing North America as a complete jurisdiction of the international organization, and no longer necessary to operate as a branch of the French body.

Eminent Rosicrucian officers of France, notably Monsieur Verdier, the commander-in-chief of the Illuminati of the Rosicrucians in France, visited the Order in America and left papers of approval and recognition. These were followed later on by a document issued by the International Convention held in Switzerland, appointing the national headquarters of the Order in North America as a branch of the international body. This latter doc-

HISTORY OF THE ORDER

ument is one of the most important in the archives of the American headquarters.

During the years 1918 to 1925, the Imperator for the Order in America was honored with various degrees in the French organization, and in 1926 attended the next session of the International Conventions held both in Toulouse and Switzerland, receiving other appointments and honors; and finally in Paris during the same year at a high reception given by a Congress of the most notable of all the Rosicrucian officers of Europe, he was acknowledged as one of the highest officers of the Rosicrucian work. At the same time these high officers of the French Order, who are also high officers of other fraternal organizations in Europe, were made honorary members of the American Order, and official papers exchanged to verify these appointments.

The Order in America, known by the general international name of the Order as AMORC, continues to function strictly in accordance with the ancient traditions and in affiliation with all other recognized branches. The Imperator of the AMORC in North America is the only official

HISTORY OF THE ORDER

American delegate to the International Rosicrucian Conventions. Since the Great World War the Order in various parts of Europe, Asia, and Africa has had to operate under strict surveillance and with great secrecy, while here in America conditions are favorable to an open and frank operation of all Rosicrucian activities. Hence the principal propaganda of the Rosicrucians may be carried on in this country without interference; for this reason the work in North America has grown to such an extent that the American AMORC today is the largest metaphysical and mystical organization in the western world.

Adhering to the ancient traditions, the AMORC of North America sells no books claiming to contain the secret teachings and does not sell its services at any price. Membership is limited to those who are carefully examined and tested with preliminary studies for many months and then finally admitted into regular membership. The teachings are given freely to those who are members, and no fees are charged for degrees or titles as with organizations operating on a commercial basis. An official magazine called the

HISTORY OF THE ORDER

"Rosicrucian Digest" is sent from the national headquarters of AMORC to all members, thereby keeping every one of its many thousands of students well acquainted with the general activities of the Order in America and other lands. The Order now owns many Egyptian temples and lodge-rooms throughout the United States, Canada and Mexico, possesses much property devoted exclusively to the great work, and carries on a number of humanitarian activities under various names so as the better to avoid publicity in connection with such matters as are of no public concern.

The national headquarters were first located in New York City, but in 1918 were moved to the Pacific Coast because of property secured there which had been originally owned by the first organization established in America, and which was eventually transferred to the present Order. After establishing administration offices and a Supreme Temple in San Francisco, the executive offices were moved in 1925 for a period of two years to Florida, in order to help strengthen the work in the southeastern part of the United States. An agreement was made with the large membership

HISTORY OF THE ORDER

on the Pacific Coast that the headquarters would return within two years to the West, and so in one day less than two years the national headquarters, with the entire executive staff, returned to the Pacific Coast to occupy its own property at its present site in San Jose, California, where an administration building and museum, a beautiful Supreme Temple in Egyptian form, and a Radio Building constitute the assembly buildings for all of the executive sessions and High Council meetings; and future buildings are planned. Unlike other secret organizations of a mystic nature, the AMORC in North America during its entire history has never had any unfavorable newspaper notoriety, has never been involved in legal or political disputes, and has had no detrimental or unpleasant attacks made upon it by even the natural enemies of all advanced movements.

THE PILGRIMAGE TO EGYPT

Early in 1928, the Imperator for North America received official notice of several important national and international meetings that were to

HISTORY OF THE ORDER

be held by the various Rosicrucian bodies of Europe and Egypt during the spring of 1929. Desiring to have the highest officers of the organization in North America meet many of the high officers of the Order in foreign lands, the Emperor planned a pilgrimage to Egypt, and proceeded to select members from the various groups and lodges throughout North America who could accompany him on his trip. The members finally selected represented thirty-one different cities in North America, covering nineteen jurisdictions, and every grade and degree of the work. Among these were seventeen of the highest officers of the Order in Canada, United States, Mexico, and the Latin-American jurisdictions, as well as a number of officers representing many of the secret and allied activities of the organization.

The pilgrimage started from Supreme Headquarters in San Jose, California, on the evening of January 4th, and proceeded in special cars across the United States in a unique route which touched the southern and Mexican cities and went up into the Canadian provinces in order to pick up the members from various cities and take them to

HISTORY OF THE ORDER

New York. The large party then proceeded by boat to the Mediterranean and after visiting many of the ancient cities, spent considerable time in Palestine visiting the holy shrines of the Essenes and the Great White Brotherhood, and finally reached Egypt, where the Rosicrucian Order of that country prepared a number of interesting features for the entertainment and instruction of the tourists, including a series of initiations conducted in the ancient Rosicrucian manner, beginning at the Sphinx and the great Pyramids, passing through ceremonials at Lake Moeris, and culminating in a special initiation ceremony arranged by the oldest Rosicrucian lodges in Egypt in the Temple of Luxor at Luxor on the Nile. From this place the tour continued throughout Europe, giving the highest officers an opportunity to visit the Rosicrucian landmarks in Switzerland, France, Germany, and England. The officers of the North American jurisdiction had the pleasure of visiting, secretly and privately, the oldest of the Rosicrucian temples in Europe and meeting with many of the high officers in special sessions.

HISTORY OF THE ORDER

This unusual pilgrimage not only afforded the Emperor an opportunity to attend the official sessions, but it afforded the officers who were with him an opportunity to make contacts seldom made by American mystics; and the initiation ceremony in Egypt whereby a Rosicrucian Egyptian lodge was instituted, composed solely of American members, was the first of its kind ever held in Egypt and will not be held again for one hundred and eight years.

The results of this pilgrimage will become highly significant as the years pass by; but the one outstanding fact is that the AMORC is to-day the only Rosicrucian movement anywhere in the world whose principal officers and active representatives in so many jurisdictions *actually journeyed to Egypt* as in the pre-Christian Era, and received in the ancient temple of Amenhotep IV at Luxor, Rosicrucian *initiation* and Rosicrucian *acknowledgement* at the hand of officials of the oldest Rosicrucian lodges in existence anywhere in the world. This gives the AMORC a special power and an international standing which no other

HISTORY OF THE ORDER

metaphysical organization in North America has ever had or probably ever will have in the future.

JURISDICTIONS OF THE ORDER

The North American jurisdiction includes not only the United States and its dependencies, but the Dominion of Canada, the West Indies, and the Central American states. In the United States there is a Supreme Lodge having direction over the Grand Lodges of each state, and each state operates as a Grand Lodge jurisdiction with subordinate lodges in the principal cities.

Canada is similarly divided into provincial jurisdictions, with the Canadian Grand Lodge located at Vancouver, British Columbia.

In Mexico, the Mexican Grand Lodge has immediate jurisdiction over the various sections of Mexico, but the Mexican Grand Lodge itself is under the direction of the Spanish-American Grand Lodge at San Juan, Porto Rico.

The Supreme Grand Lodge of the Spanish-American jurisdiction, located at San Juan, Porto Rico, includes not only Mexico and the Spanish-

HISTORY OF THE ORDER

American sections of North America, but all the Spanish countries and Latin speaking countries of South America, and the Antilles.

The North American jurisdiction is affiliated with the Order in all foreign lands, and maintains intimate relationship with the branches of this organization in England and the British territories, the Scandinavian countries, the Netherlands, France, Germany, Austria, China, Russia, India, Dutch East Indies, Egypt, Africa, British Guiana, Costa Rico, and other districts. The monastery for the Order is maintained in India, and an Oriental College is also maintained in South India.

The Order in foreign lands is generally known by the initials of the abbreviated form of the name, A. M. O. R. C., or by the initials of the complete Latin name, A. A. O. R. R. A. C., or abbreviated to A. A. O., or A. A., or otherwise. The universal symbol of the Order is the rosy cross with a *single red rose* in its center, or an equilateral triangle with one point downward containing a cross with a red rose in its center. These symbols are *patented* in the United States by AMORC, and the AMORC is the only Rosicrucian movement

HISTORY OF THE ORDER

in the United States having the exclusive *patent registration* on this symbol in connection with the complete name of the organization, *Ancient Mystical Order Rosae Crucis*.

A FEW WORDS TO THOSE WHO ARE STRANGERS

If you, Reader, are not a member of the Rosicrucian Order, we wish to take this opportunity to greet you, and to thank you for the opportunity of placing in your hands this history of the organization with the questions and answers which further explain the ideals and purposes of the Rosicrucians.

There are two ways by which this book may have come into your hands, first through the courtesy of some member or interested person who has believed that you would be interested in its contents, or second through your own acts whereby you have either purchased this book or borrowed it from the shelves of some public library. If the book is in your hands through your own act, it is

HISTORY OF THE ORDER

an indication of your curiosity or your interest. We hope, therefore, that you have found in the history of the organization such information as satisfies your desire for facts, and that we have introduced ourselves to you sufficiently well to have you know us better and appreciate the real traditions of the Order as compared with the false beliefs and misunderstandings which have been so prevalent in the past centuries.

Perhaps no other organization in the world has been so greatly misunderstood as the Rosicrucians. We cannot say that all of this is due to the too brief or too mysterious presentations of the history as found in the popular encyclopedias, for much of the misunderstanding is also due to the writings of many novelists who have found in the history and traditions of the Order the basis for many weird, fantastic, and romantic plots. As stated in the introduction to the history, there was a time when such stories as "Zanoni" by Bulwer Lytton served their purpose in revealing the existence of the organization but surrounding it with a cloak of mystery and fancy which left the seeker for its portals doubtful of any success in his search. For

HISTORY OF THE ORDER

almost a century the fictitious mystery which enveloped the Rosicrucian Order has been dispelled by the illumination of research and publicity; but there are still thousands of persons seeking contact with what the Rosicrucians teach and practice who find no other account of the history of the Order and no other clue to its present existence than the same strange misinformation contained in the old encyclopedias, which are published and republished without editing or revising.

The Rosicrucian Order today throughout the world represents a movement of high idealism and high purpose. It has become a public movement among men and women of repute and wide affairs, and is no longer the closed council for restricted membership. Its work has broadened into many channels and its place in the evolution of modern civilization has become fixed and well recognized.

If you are interested in knowing more of the organization, or desire to share in its teachings and practices, you are cordially invited to make further inquiry; and if your expressions are sincere and it is apparent that more than curiosity prompts your

HISTORY OF THE ORDER

inquiry, you will receive that encouragement which will enable you to have your desires fulfilled.

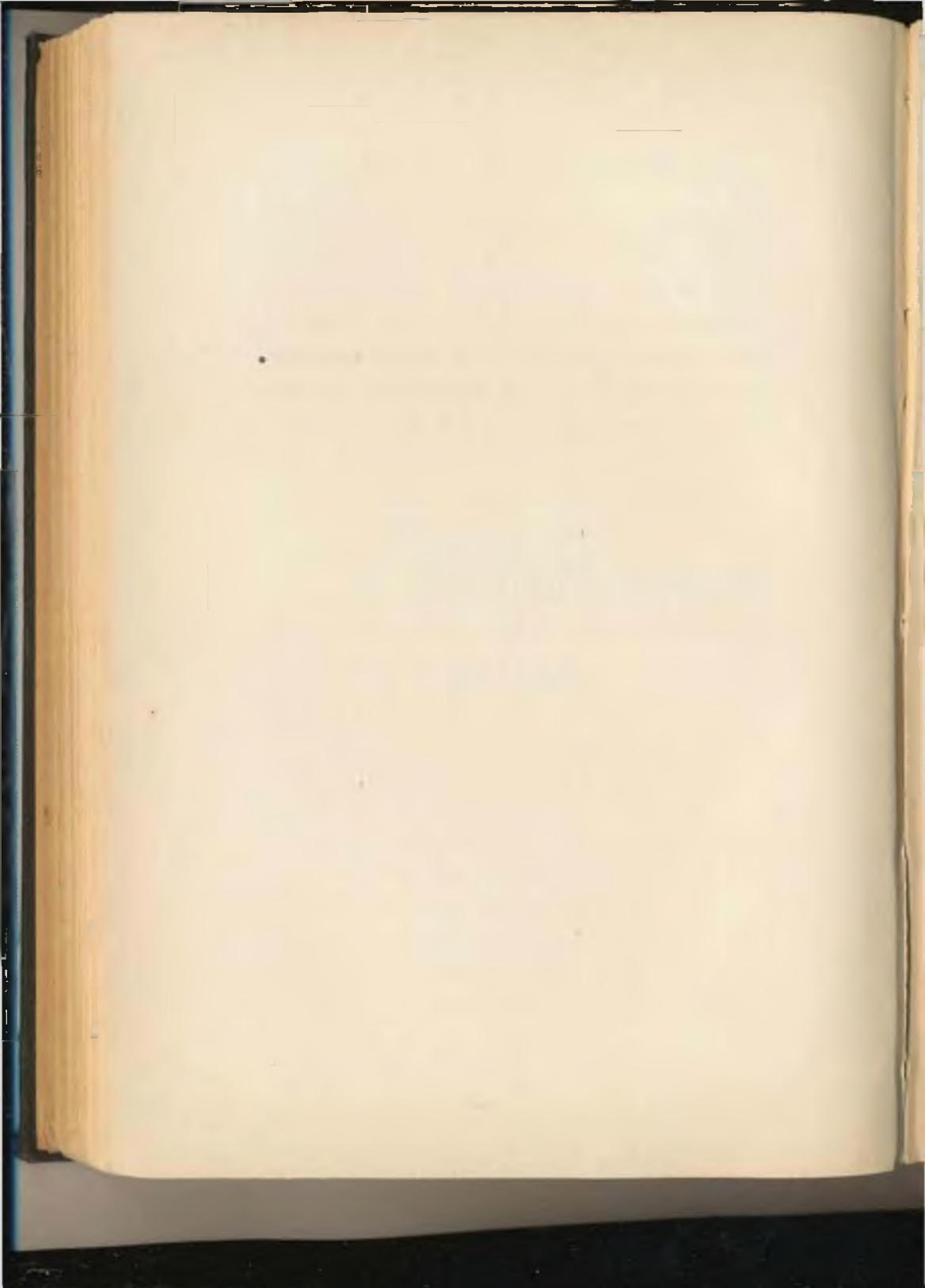
In order that the Secretary may competently take care of your inquiry, and know that you have already read this book and are familiar with the facts contained therein, he would thank you to address your letter to the department name given above.

SECRETARY-GENERAL OF AMORC,
Inquiry Department,
Rosicrucian Park, San Jose, Calif.



PART TWO

QUESTIONS
AND
ANSWERS



IMPORTANT INSTRUCTIONS

The questions presented on the following pages have been carefully selected from among the many hundreds asked by those who are interested in the activities and principles of the Rosicrucian Order. Such questions constitute a large part of the correspondence sent to the General Secretary of the Order in America, and from his records a list of the questions most frequently asked, was carefully compiled.

The answers to the questions given in the following pages have been prepared by those who are most familiar with the points covered by the questions, and represent official, authentic statements. In most cases the questions have been answered more elaborately and in more detail than they are usually answered in correspondence.

The reader of this book will find these questions and answers a valuable aid in the comprehension of the nature of the Rosicrucian Order, its activities, principles, ideals, and doctrines. Even members of the organization will find these illuminating

QUESTIONS AND ANSWERS

and helpful, especially since they represent official viewpoints.

The subjects have been indexed and cross-indexed for ready reference, and the information contained therein, in conjunction with the history of the organization, gives one of the most complete outlines of the nature and work of the real Rosicrucian Order ever presented to the public.

INDEX

The numerals following each question refer to the *numbers of the questions* on the following pages.

A

Age for membership, 26, 39, 40, 72.

Alchemy, 18.

Allegiance to founder or rulers, 2, 3.

Ancient teachings, 70.

Application for membership, 36, 37, 38, 39, 40, 42, 66.

Assessments and taxes, 6, 7.

Astral planes, 15, 25, 43, 51.

QUESTIONS AND ANSWERS

Astrology, 13.

Authenticity of the work, 11.

B

Bible, 34, 45, 68.

Black magic, 17, 43, 51, 60.

Book studies, 58, 62, 63, 64.

Breathing exercises, 29.

Business interference, 5, 66, 67.

C

Catholicism, 30, 33.

Ceremonies, 53.

Character, 24, 66.

Child training, 41.

Christianity, 44, 45, 46, 47, 55, 56, 68.

Convenience of study, 12, 42, 58, 67, 72.

Correspondence lessons, 42.

Cosmic Soul, 24, 25.

Cultism, 1, 48, 54.

D

"Death," 26, 27, 28, 61.

Dieting, 21, 22, 23.

Disease, 19, 26, 27, 28.

Destructive thoughts, 17.

QUESTIONS AND ANSWERS

Drinking of liquors, 21.
Donations from members, 8, 9.
Dues and membership fees, 7.

E

Election of officers, 2.
Elemental spirits, 16, 43, 51.
Enthusiastic support, 59, 65.
Ethereal bodies, 15, 16, 25, 43, 51.
Evil influences, 17, 43, 51, 60.

F

Fear, 17, 43, 51, 60.
Financial obligations, 4, 6, 7.
Fortune telling, 13.
Founder of Rosicrucianism, 2.

G

Great Masters, 52.
Great White Brotherhood, 52.

H

Healing, 19, 20.
Hindu teachings, 29, 48, 54.
Home study, 42, 58, 62, 72.
Human body, 25, 26.
Hypnotism, 60.

QUESTIONS AND ANSWERS

I

Immortality, 26, 44, 45, 61.

Individuality, 24, 25.

Initiation ceremonies, 53.

Invitation to join, 36.

L

Liquor drinking, 21.

Lodge attendance, 42.

M

Meat in diet, 21, 22, 23.

Medicine and surgery, 19, 20, 28.

Membership agreements, 5.

Membership application, 36, 37, 38, 39, 40,
42, 66.

Membership cancellation, 4.

Membership donations, 8, 9.

Membership dues and fees, 7.

Membership qualifications, 38, 39, 40, 42, 59,
66, 72.

Membership robes and paraphernalia, 10, 67.

Membership taxes and assessments, 6.

N

National Lodge, 42.

Neophyte preparation, 37, 38.

QUESTIONS AND ANSWERS

O

Oaths of secrecy, 3, 4, 5, 34, 35, 58.

Old age, 26, 29.

P

Pain, 26, 27.

Penalties for violations, 3.

Political interference, 5.

Practical benefits, 47, 48, 56, 62, 63, 72.

Psychology, 62.

Publicity, 59, 65.

Q

Qualifications for membership, 38, 39, 40, 42,
59, 66, 72.

R

Rebirths, 49, 50, 61.

Reincarnation, 49, 50, 61.

Religion and Rosicrucianism, 1, 5, 30, 31, 33,
44, 45, 46, 47, 54, 68.

Religious interference, 5, 31, 34, 44, 45, 46,
47, 66, 68.

Revelations, 57, 71.

Revision of teachings, 70, 71.

Rituals, 53.

QUESTIONS AND ANSWERS

Robes and paraphernalia, 10, 67.

Rosicrucian books, 64.

S

Scientific teachings, 70, 71.

Secrecy, 35, 38.

Sectarianism of Rosicrucianism, 1, 31, 33, 44.

Smoking of tobacco, 21.

Social interference, 5, 21, 32, 66, 67.

Soliciting, 36.

Soul, 23, 24, 25, 61.

Spirit entities, 16, 25, 43, 51.

Spiritual bodies, 15, 16, 25, 43.

Spiritual development, 23.

Spiritualism, 14, 42.

Supreme Lodge, 42.

T

Teachings and lectures, 11, 12, 13, 29, 37, 38,
44, 45, 46, 47, 48, 55, 57, 62, 63, 69, 70, 72.

Theosophy, 52.

Tobacco and its use, 21.

Transition, 26, 27, 28.

Transmigration, 50.

Transmutation, 18.

Treatments for health, 19, 20.

QUESTIONS AND ANSWERS

U

Universal Soul, 24, 61.

V

Vegetarianism, 21, 22, 23.

Vibration of the body, 22, 23.

Voluntary donations, 7, 8, 9.

W

Worthiness for membership, 36, 37, 38, 39.

Y

Yogi teachings, 29, 48, 54.

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QUESTIONS AND ANSWERS

No. 1

Q. Do the Rosicrucians constitute a religious cult?

A. The Rosicrucians do not constitute a cult, either religious or otherwise. They constitute a fraternity of men and women like any other fraternity or Brotherhood. The members of the organization are of every religious denomination, and are not asked to change their religious beliefs to any degree. Therefore, the organization is not a cult.

No. 2

Q. Do the Rosicrucians in each country have a great leader or founder who is their absolute ruler, and to whom allegiance must be pledged?

A. The organization in every country is physically formed like a society or other organization of men and women, with chief executives equivalent to presidents, vice-presidents, secretaries, treasurers, and recorders. The organization has no national or international founders, leaders, or dis-

QUESTIONS AND ANSWERS

coverers, to whom personal allegiance must be pledged at any time or in any manner. All officers of the organization are elected and do not hold their positions by any super virtue or Divine decree that is unique to each as an individual. The chief executives of each branch in each land are on an equal basis, constituting an international advisory council like the Board of Directors of a business concern.

No. 3

Q. Are there any secret oaths or any form of allegiance to individuals which must be subscribed to before or after joining the organization?

A. There are no real secret oaths in connection with the organization whatsoever. The Great Oath of the organization is shown to every member before he or she is invited to join the organization, and each has an opportunity to read and understand it thoroughly before accepting the invitation to membership. There are no oaths or pledges which contain secret agreements or implied penalties for violations. No pledges are asked by the organization in behalf of allegiance to any individ-

QUESTIONS AND ANSWERS

ual except obedience to the rules and regulations of the organization, its constitution, and the executive decisions of the officers representing the organization.

No. 4

Q. Is one bound for an entire lifetime to the organization by taking any oaths or pledges?

A. Freely are you permitted to partake of the benefits of the organization and share in its great work, and just as freely are you permitted to resign from the organization and sever all connections. Of course, the promise to keep secret the few passwords or signs by which members may be easily identified is to be respected by every man and woman as a moral obligation, even after he believes it desirable to withdraw from the organization. And it must be said in fairness to all concerned that the few who do drop out of the ranks of the organization for one reason or another in each country have generally held in high esteem the ethical and moral ideals of the organization, and have, therefore, kept their promises in regard

QUESTIONS AND ANSWERS

to the secret elements of passwords, grips, signs, and so forth.

No. 5

Q. Are there any secret agreements or binding obligations on the part of members which may interfere with their religious, political, social, or business activities?

A. Nothing is ever asked of a member in the organization, or before he joins the organization, which will force him to do anything that will interfere with his righteous beliefs and moral obligations to God, the members of his family, or his country. And certainly there is nothing in the work of the organization that will interfere with any person's activities in connection with legal and proper business matters, or with the proper ethical and moral social relations in the world. When any special work of any kind is to be done that calls for a personal sacrifice of time and interest in behalf of a member, volunteers are asked to serve that purpose, and no one is obligated to do that which he cannot easily do or do without injury to his own best interests.

QUESTIONS AND ANSWERS

No. 6

Q. Are the members of the organization bound in such financial manner as to make them obliged to meet assessments or special taxes of any kind?

A. No assessments have ever been made and no *obligations* other than the nominal monthly dues are required in each lodge to meet the incidental expenses of rent and general operating accounts.

No. 7

Q. Why are there any monthly dues when one has always been told that the high spiritual teachings are given without a price?

A. This question is based upon the assumption that the nominal dues universally charged by every branch of the Rosicrucian organization constituted payment for the teachings. This is a mistake. The dues have nothing to do with the instruction work whatsoever. Every branch of the organization must have general assembly rooms in which the classes can come together for their lectures, discussions, and general activities. Some means must be devised for the payment of the

QUESTIONS AND ANSWERS

monthly rent, electric light, and general operating expenses. Who shall pay these monthly dues? The master of the classes, who is giving all of his spare time to helping in the work because of his enthusiasm, or the students themselves, on the basis of an apportionment of the actual amount involved? If any lodge could meet in a proper hall or assembly place, properly equipped with necessary paraphernalia, without having had to buy any equipment or having had to pay carpenters, electricians, painters, decorators, and others for making the necessary equipment, and without paying any rent or paying for any electricity or heat, then the members might come together and without any cost to them at all receive the teachings. Since this is not possible, dues are charged by each branch and the amounts of the monthly dues vary in accordance with the operating expenses of the individual branches. Since no salaries are paid to the masters, teachers, or secretaries in these branches, the dues are very nominal. For those who desire the instructions in a personal way by correspondence, some means had to be devised to defray the cost of postage, stationery, typewriting,

QUESTIONS AND ANSWERS

and the printing of such forms and pieces of literature as are necessary to make the seeker acquainted with the organization. In addition to this, the investment in automatic machinery for the addressing of envelopes, filing of reports, as well as the rent and lighting of the many offices necessary for such correspondence work, requires some form of proportionate division of operating expenses. Nominal monthly dues constitute the only logical manner to take care of this matter. But again, such dues do not pay for the teachings. If those who desire personal instruction could travel from the various parts of the United States to the national headquarters of the organization, and thereby save the necessity of postage and stationery, and if they would be willing to meet out in an open valley where the officers and teachers could come without any expense for travelling, and if all other incidental expenses could be avoided in this way while the teachers gave personal instruction to the seekers, there would be no necessity for monthly dues in connection with personal instruction. Granting that the lessons and teachings are absolutely free, there still remains the

QUESTIONS AND ANSWERS

problem of getting these instructions from the various central points to the students. Herein also lies an element of cost.

No. 8

Q. Do not some organizations extend membership on a purely voluntary donation basis, permitting the member to pay as little or as much as he chooses?

A. Yes, there are several occult organizations in America which claim that they are operating solely upon a voluntary donation basis. An investigation of these movements revealed, however, an entirely different system than that used by the Rosicrucian Order. These others extend membership upon a purely voluntary basis, and that means that the member may donate anything from twenty-five cents a month to five dollars a month. But, in exchange for this voluntary donation, the member receives nothing but affiliation with the organization, with an occasional monthly letter of greetings which is a stereotyped letter sent to all members, and reading identically the same for all. If such members desire to take up the studies and

QUESTIONS AND ANSWERS

teachings of the organization to which they belong, they find it necessary to buy the many books published by the organization, and they find that these books are not given or offered on a voluntary donation basis, but sold at a definite price. We see, therefore, that the voluntary donation merely covers membership while the instructions and teachings must be paid for by the purchase of books. The Rosicrucian Order issues no books and sells no books containing its private teachings. The very nominal monthly dues, which are hardly more than any sincere member would voluntarily offer as a donation, cover every benefit of membership, which means more than merely a monthly letter. The magazine is sent monthly to every member, and throughout the year hundreds of personal letters of advice and instruction, especially dictated, and specially written, are included in the general membership benefits, as well as the privilege of attendance at lodges and affiliation with the various activities of the organization. In addition to all these benefits, the weekly private instructions and teachings are given to the members without any cost or price and without requiring the purchase

QUESTIONS AND ANSWERS

of any books or pamphlets. It is a fact demonstrated to practically every member of the Order that the amount of money paid in a year as dues to the organization is less than what the average seeker spends in the purchase of books, and yet the organization offers many benefits in addition to the teachings, which could not be expected or asked for if the student was merely the purchaser of books from a publishing company.

No. 9

Q. Has the organization ever tried to operate on a voluntary donation basis?

A. After the Order in North America had been operating for a number of years with nominal monthly dues, the matter of adopting voluntary donations as a basis for supporting the general operating expenses was submitted to every branch of the organization and to every member in every branch. The vote showed that ninety-seven per cent of the members believed that the definite monthly amount decreed by the individual lodges was the better system, in as much as it put every member upon an equal basis in sharing the ex-

QUESTIONS AND ANSWERS

pense of the operating expenditures, and did not throw the burden of a monthly deficit upon the several leaders in each group or branch. The members themselves proclaimed that the knowledge that their voluntary donations were not sufficient each month, and left a deficit to be met by those who were giving so freely of their services in addition to a proportionate donation to the general funds, would make them feel uneasy and guilty of a lack of duty and appreciation. It was found from the records and reports of other organizations that those who insisted upon the voluntary donation were those who sought to take advantage of the liberal method to contribute less than was their proper proportion. If it were not for the sale of books and the sale of paraphernalia by many of the organizations that operate on a voluntary donation basis, they would not be able to carry on their work with any system or any degree of efficiency.

No. 10

Q. Are the members required to buy robes, paraphernalia, or devices of any kind?

QUESTIONS AND ANSWERS

A. The general members *are not required* to buy robes, equipment, devices, instructions, or material things of any kind. Everything that is necessary for the study of the teachings, and the proper development in the work, is supplied without cost by the organization. Where there are lodges carrying on the Egyptian ritual ceremonies, and the demonstrations of the natural and Divine laws, the officers wear Oriental robes which they furnish themselves voluntarily, and the equipment is generally supplied by voluntary donations on the part of those most interested in the work.

No. 11

Q. Who prepares the teachings and the lessons given by the organization?

A. Since the teachings are not the discovery of some self-appointed leader or founder of the organization, and since they are not the personal opinion of some philosophic individual, the lessons are impersonal and prepared not by a single individual, but by groups of individuals in the highest grades of the teachings in the various branches of the Order throughout the world. The teachings

QUESTIONS AND ANSWERS

are, therefore, not stereotyped or in printed form, but continually evolving and becoming enlarged and improved through newer discoveries, newer tests, and newer demonstrations in the many branches. This gives us another excellent explanation why the Order has never permitted its teachings to be put into book form or printed form. Such books would soon become obsolete, so far as the revised teachings are concerned, and could not possibly be kept up to the minute in such matters as are of the utmost importance to the individual student. National conventions and international conventions discuss the great problems of the teachings, as well as the great problems of the affairs of man, and bring forth additional instruction and advice to be added to the lectures for the benefit of all. Research departments and bureaus in every jurisdiction contribute freely to the teachings and the extension of various systems of help and advice. The teachings as given, therefore, in every branch are uniform for the time of the presentation, and are free from personal opinion and personal bias. There is probably no other

QUESTIONS AND ANSWERS

system of instruction as flexible, as modern, and as progressive as this.

No. 12

Is it necessary for the members to memorize a great many laws and principles as well as the many lessons?

A. Except for the ritualistic parts, dramatized by the officers in the various lodges, there is nothing to be memorized by any member. The lectures and lessons are so worded and so interestingly presented with arguments, demonstrations, and illustrations, analogies, and similes, that the student's interest is held without conscious effort and he unconsciously absorbs the knowledge which becomes a part of his memory without the process of memorizing. The Rockefeller Education Foundation has stated that this sort of instruction is the most ideal, and typifies the perfect method of conveying knowledge from one mind to another. Notebooks are kept by members who wish to aid their memory and in them notations are made of important principles and laws as they are given, and reference is made to them at times when problems of

QUESTIONS AND ANSWERS

our daily affairs call for the application of the principles taught by the organization.

No. 13

Q. Do the Rosicrucians teach astrology or any other method of fortune telling?

A. The Rosicrucian organization does not teach astrology or any other method of prognosticating the future. It considers the art of astrology as an imperfect science, being evolved through ages of experimentation and testing, and at the present time far from being efficient in predicting all the affairs of life. The fundamental principles involved in astrology are referred to in various lectures and lessons pertaining to the nature of the planets and the nature of our talents and dormant tendencies, but the making of horoscopes or the study of astrology is not included in the work because the absoluteness of the art is not demonstrable, and the Rosicrucians do not teach or include anything in their teachings that cannot be demonstrated by the individual members as absolute and dependable. Organizations claiming to be Rosicrucian or mystical, and which include astrol-

QUESTIONS AND ANSWERS

ogy as a prerequisite or as an important part of their work, are merely taking advantage of the fascination which astrology holds for so many, and of the help it gives in meeting the financial necessities of the organization. The Rosicrucian Order does not deal with crystal gazing or any other form of necromancy.

No. 14

Q. Do the Rosicrucians deal with spiritualistic demonstrations or means of communication with spirits?

A. The Rosicrucians do not teach anything that pertains to spiritualistic demonstrations or doctrines as commonly understood. In fact the Rosicrucian Order deplors the popular tendency to hold seances and dark room sessions, and advises against the systematic or occasional attempts to enter the trance state or any other state of an abnormal nature for the purpose of trying to communicate with so-called spirits.

No. 15

Q. Do the Rosicrucians believe that man has many forms of spiritual bodies and that he lives in these various bodies at various times?

QUESTIONS AND ANSWERS

A. The Rosicrucians teach that there are two planes of existence upon which man lives, namely: this earth plane with its material earthly problems and activities, and another plane which is not this one. It does not attempt to explain how we live or how we function on the other plane, it has no knowledge to offer regarding a number of ethereal, spiritual, psychic bodies possessed by man which function on various planes, and it does not attempt to divide the non-material or spiritual plane into various subdivisions and hypothetical, super subdivisions, as taught by various complex mystical systems which are devoted to the dissemination of puzzling philosophies.

No. 16

Q. Do the Rosicrucians believe that there are spirit entities, large or small, which hover in space and which may take possession of an earthly individual and influence him for good or bad?

A. The Rosicrucians have never taught the existence of elemental entities or evil spirits that may take possession of human beings. These teachings are a remnant of ancient Oriental superstitions.

QUESTIONS AND ANSWERS

tions, and are revived in these modern days by schools of thought which cater to the credulous and the unlearned.

No. 17

Q. Do the Rosicrucians believe in black magic or the ability of one mind to injure another at a distance?

A. The Rosicrucians have said in all ages that the only power that black magic has is the fear which the unlearned have of it. The Rosicrucian teachings make most plain the fundamental fact that the Cosmic space that intervenes between two humans at a distance from each other will not carry destructive thought vibrations, since such vibrations are inharmonious and incongruous to its own constructive, Divine nature. Evil thoughts directed toward another person do not leave the mind of the individual conceiving them, and are reactive upon the individual attempting to radiate them. The teaching of the possibility of black magic by some modern schools has created a fear of it in the minds of those who do not understand the true Cosmic laws, and this fear causes much

QUESTIONS AND ANSWERS

suffering and discomfort which is immediately attributed to the black magic thoughts of others.

No. 18

Q. Do the Rosicrucians still practice the art of alchemy or transmutation of base metals into gold?

A. In some of the higher lodges of the organization where complete laboratories are maintained for testing and proving many of Nature's fundamental laws, the art of transmutation has been tested and a small amount of gold made from baser metals after a great many hours of diligent work, and at a tremendous cost, out of proportion to the value of the gold manufactured. In France, one of the great laboratories of the Order has been very successful in demonstrating to the scientific world the feasibility of the Rosicrucian principles of alchemy. The Rosicrucians have always been accused of being the makers of gold because throughout the history of the organization it appears that its members and its branches are always well qualified to meet their financial obligations and to enjoy many of the luxuries of life. The

QUESTIONS AND ANSWERS

progress and advancement which the members make as they go through the higher teachings of the Order impress strangers with the idea that some means of securing material wealth is given to the students of the organization. The real art of alchemy practiced by every Rosicrucian organization and every member of the organization consists of transmuting the baser metals of a material, mental, and spiritual nature into the pure gold products of efficiency in action, prosperity in result, and happiness in attainment. This is the greatest of all the processes of transmutation and enables each member to successfully master his own problems and bring about such realizations of his dreams as may seem miraculous or mysterious to the uninitiated.

No. 19

Q. Do the Rosicrucians constitute a body of healers or a healing organization?

A. Throughout all the ages, many of the leaders of the Rosicrucian work have been valuable contributors to the art of physics as it was originally called, or to the science of therapeutics as we

QUESTIONS AND ANSWERS

understand it today. Many of these eminent men were discoverers of fundamental principles in connection with physiology and anatomy, as well as chemistry, thereby helping to establish the many great fundamental principles of healing, as well as revealing the real nature of disease and health. The Order today teaches its members how to prevent disease through proper living, and how to cure and correct the violations of Nature's laws which generally result in disease or suffering and pain. Many of the members of the organization become so fascinated with these principles dealing with health and the cure of disease that they make a special study of this branch of the teachings and take it up in addition to their regular profession. Such persons generally are physicians of other schools, and add the Rosicrucian principles to their regular practice, so as to secure more lasting results and more immediate changes in any physical condition. But the organization does not attempt to specialize in the healing work by attempting to make healers of all of its members and encourage them to go out into the world as healers or practitioners. Throughout the entire studies, the mem-

QUESTIONS AND ANSWERS

bers are advised to consult only the very best physicians in regard to any physical problem. *Neither medicine nor surgery is condemned by the Rosicrucian teachings*, but given their proper places in the world of therapeutics. The Rosicrucian Order realizes that a real healer must be born, and must be trained in the various systems of therapeutics to be highly efficient, and that such physicians using the Rosicrucian principles in addition to their other principles will become the very best physicians.

No. 20

Q. Does the organization offer its healing services to its members?

A. For those members who cannot come in contact with physicians of the regular schools who are connected with the local branches of the organization, the organization itself offers to use the metaphysical principles taught by it to help those who are in mental or physical need. Such work is done gratuitously, and always in a scientific manner, and without any criticism or antagonism toward the regular schools of medicine and surgery.

QUESTIONS AND ANSWERS

It is a notable fact, however, that the members of the organization generally continue to improve in health as they go through the various lectures and lessons, and finally reach a point where the need for special treatments of any kind is very rare. The organization does have ways and means of doing those things which science might call miracles, and of helping in such cases where all other systems seem to have failed or where the problem is not understood in its right terms. Such service is given freely, and thousands of members in all parts of the country take advantage of it in emergencies for themselves or for members of their families. This service is one of the outstanding benefits given to the general membership.

No. 21

Q. Do the Rosicrucians insist that the members shall refrain from eating meat and become vegetarians, and refrain from smoking and drinking?

A. The Rosicrucians do not attempt to change the habits and methods of living on the part of their members by *revolutionary reforms* or auto-

QUESTIONS AND ANSWERS

cratic decrees. The teachings gradually make plain to each member the nature of his own health and physical condition, and reveal to him what is best for him to eat under any or all circumstances. Each member soon discovers whether he or she may, with any consistency, eat a diet exclusively of vegetables or a diet composed of vegetables and meat. When a member discovers the effect that his diet has upon his individual constitution, and upon his individual stage of development, he will be better prepared to adjust his method of living, and will do it with greater efficiency than if some universal, arbitrary rule was established for all members, regardless of individual needs. The same may be said in regard to fasting, smoking, drinking, or indulging in any of the other attractions or seeming necessities of the mind, body, or soul.

No. 22

Q. Is it true that the eating of animal flesh adds lower vibrations to the human system?

A. Such an idea is purely theoretical, and there is nothing in the sciences or the occult laws that show that the eating of cooked meats adds

QUESTIONS AND ANSWERS

vibrations of a lower kind than the eating of wheat, rye, eggs, or milk. Milk contains as much of the animal nature as cooked meat. And the same can be said of butter and of cheese. Many persons who believe the theory that meat lowers the rate of vibrations of the human body, do not hesitate to drink milk and to eat cheese or to eat eggs. This shows the inconsistency of their reasoning. It is true, from a chemical point of view, that the eating of raw meat or the eating of meat that is very rare, with much uncooked blood, will add a great deal of the chemical nature of the animal blood to the human blood. But this is not true of well-cooked meats.

No. 23

Q. Is it true that the eating of meat interferes with the spiritual vibrations of the human body?

A. Some modern schools of thought have added this idea to their teachings in order that they may have another peculiar idea to present to their students. Many of these modern schools have had to invent a complete set of new ideas and new teachings in order to make their systems quite dis-

QUESTIONS AND ANSWERS

tinctive and unique. In their ambition to be very original with their teachings, they have promulgated ideas that are not only unsound, but ridiculous and contrary to natural law. However, the very uniqueness of such systems attracts the attention of those persons who are ever seeking new ideas, and especially peculiar ideas, and of course we find such persons usually fanatical and irrational in much of their thinking and acting. The truth of the matter is that man is born essentially spiritual, with as much Divine essence in his soul as he will ever acquire. There is no way by which the soul essence in the human body can be added to or subtracted from in any way. The soul of man is something so infinite, so immortal, and so superior to conditions and elements of this earth plane, that nothing of a material nature can affect it. Neither disease nor sin affects the soul so far as its essential divine essence is concerned. Man's consciousness and man's character may be contaminated by sin and by disease of the mind or body, but these things cannot affect the infinite soul within him; for this infinite soul is ever and continuously a part of the Divine Soul of the universe,

QUESTIONS AND ANSWERS

and a part of God, Himself. Therefore, the statement that certain exercises or certain actions will add to the "development" of the soul, in either essence or quantity, is absurd, as also is the statement that anything we eat or anything we drink may subtract from or change or modify the Divine essence of which the soul is composed. The development of spirituality in a man or woman is the development of his comprehension, understanding, and domination of himself and his relationship to the universe. It is not a development of the soul essence. Therefore, food cannot affect this Divine essence, and only those leaders, teachers or schools which are seeking to take advantage of the misconception of these facts on the part of seekers for the real truth, will teach such an idea as this. Furthermore, your spiritual development will be indicated to others more surely by what comes out of your mouth than by what goes into it, as the very true statement in the Bible explains, where we are reminded that more important than the food that passes through the mouth are the expressions that come out of the mouth. Then

QUESTIONS AND ANSWERS

again we have the words of that famous sermon on the mount, which may be read as:

"Be not anxious for your life,
What you shall eat and drink,
Or where-with all you shall be clothed;
Is not the *life* more than the meat, and the body
more than the raiment?"

No. 24

Q. Do the Rosicrucians believe that there are millions of individual souls in the universe or just one soul?

A. The Rosicrucians believe and have always believed that there is but one soul in the universe, and that is the universal soul or the universal consciousness of God. Furthermore, the Rosicrucians have always taught that a segment of that universal soul resides in each being that possess soul. And this segment is never separated from the universal soul or is never an entity in such a sense as to make it independent and individual. The soul expression of each person, or in other words, the expression of the soul in each of us, through the medium of the physical body and through the

QUESTIONS AND ANSWERS

channel of our education and comprehension of things, may be quite different and thereby give us those characteristics or traits of personality which we interpret as individuality. But these distinctive traits are not of the soul, but of the characteristics or traits of personality which we interpret as individuality. But these distinctive traits are not of the soul, but of the character that manifests through the physical body. In this sense, mankind is one universal brotherhood, being Sons and Daughters of God through the Fatherhood of God. This is the fundamental principle upon which universal brotherhood is understood by the Rosicrucians. And all modern mystic teachings, or even some popular personal conceptions of the Rosicrucian teachings which claim that man has an individual soul, are inconsistent with the real and original teachings of the Rosicrucians.

No. 25

Q. Has man only one body and one soul?

A. As has been intimated, the Rosicrucians have always been rational and scientific in their postulations, and they say that so far as actual

QUESTIONS AND ANSWERS

knowledge of conditions is concerned, they know of only one body and that is the physical body. We may stretch the use of a term and call the soul a spiritual body within man if we choose to do so, or we may call it the psychic body or astral body. In this case, man would possess two bodies, the physical body and that which is not physical. But to say that man has a physical body, an astral body, a desire body, a mental body, and several others is simply to state a theoretical postulation devised solely to confound the facts of life and present a very puzzling and mysterious system of mysticism which keeps the student ever trying to fathom the unfathomable, and continuously blaming his lack of comprehension of the teachings for his lack of mastership. None of the teachers of this sort of complex existence have ever been able to demonstrate their ability to function exclusively or partially in any one of these numerous bodies, nor have they been able to teach their students to function in one of these bodies successfully enough to enable the students to prove to their own satisfaction that there are such bodies. The Rosicrucians hold fast to the sane and rational

QUESTIONS AND ANSWERS

law that that which cannot be demonstrated by another, or which is not demonstrable to one's self, should be cast aside as knowledge or as fact. This keeps the true Rosicrucian from sailing into the clouds of ethereal, hypothetical principles and away from the sane and solid facts of life.

No. 26

Q. Do the real Rosicrucians teach that it is possible for a man to live eternally in the same body?

A. The True Rosicrucians do not teach this, and have never taught it as a physical possibility. They know only too well the universal laws of Nature, which include the divine laws as well. They know that one of the fundamental laws of all material manifestation is the law of change. Nothing that exists at this moment is identically as it was an hour, a week, a month, or a year ago. Man's body is susceptible to this law and governed by it just as is all other matter with which we are acquainted. The soul of man, or the divine essence which animates him is the only part of man which is immaterial and which is not subject to the

QUESTIONS AND ANSWERS

law of change. It is impossible for man to live continuously or eternally in the same physical body. In fact, the physical body which man now occupies is not the same physical body in all of its elements which he had five years ago, or ten years ago. Every part of the body is being remade to replace that which is worn out or discarded and sooner or later the breaking down processes of the human body work more rapidly than the constructive processes, and eventually the physical body is cast off and rejected. This is an inevitable law of Nature, and there is absolutely no record to be found in any of the sacred mystical occult or scientific teachings of the world which disprove it. Many of the popular teachers who, twenty or thirty years ago, promulgated the idea of the possibility of very long life in the same physical body, have passed through transition and are gone from this plane. Most of them either sold secret, private courses of instruction which were claimed to teach one how to live without transition, or they sold secretly and privately to their students remedies which they claimed to have invented, and which were supposed to prevent old age. Those modern

QUESTIONS AND ANSWERS

teachers or lecturers who advocate this idea at the present time are simply catering to the gullibility of persons who believe it is possible to prevent old age or transition. No Rosicrucian of the true school, with his thorough understanding of nature's many laws, could possibly accept such statements.

No. 27

Q. Do the Rosicrucians believe that since transition is inevitable, disease is a natural thing

A. No, the Rosicrucians do not believe that disease is a natural thing. While it is a fact that transition is inevitable, on the other hand, disease, pain, and suffering of the physical body are not inevitable. It is possible and it is ideal, for man or woman to live to such a ripe old age without disease or pain that eventually the body just gradually weakens and at some propitious time in the scheme of things goes to sleep, never to awaken again in earthly consciousness. That is the ideal ending of earthly life. It is the way that the transition of the many advanced masters and teachers of the organization have occurred, and it is the

QUESTIONS AND ANSWERS

way that the organization would have transition occur in the lives of all of its members. Therefore, the proper way to live to prevent disease and pain, and the proper way to naturally and properly remedy the cause of any disease or pain is thoroughly taught by the organization.

No. 28

Q. Does the organization sell any remedies or devices which it claims will help to prolong life or prevent disease?

A. The true Rosicrucian organization has never sold things of this kind, nor does it sponsor or tolerate the use of devices of this kind. Many occult or mystical schools claiming to be Oriental and represented in America by some foreign teacher have tried to introduce in America under great secrecy and through insidious methods the sale of chemical combinations, drug preparations, or mystical charms and talismans which are purported to give immunity against disease and old age. The literature of such teachers or organizations is filled with misleading statements regarding the ideas being promulgated, and it is unfor-

QUESTIONS AND ANSWERS

fortunate indeed that America has proved to be the happy hunting ground of such charlatans.

No. 29

Q. Do the Rosicrucians of today attempt to practice or teach the Yogi principles or the other Hindu or Oriental teachings?

A. The Rosicrucian Order has never taught the Yogi principles except possibly in some branch of the Order located in India centuries ago. The Yogi teachings are distinctly the teachings of a special and limited sect of one part of the Orient, and were never considered universal teachings, applicable to all nations, nor are they of any value in the Occidental world to modern people. The fact of the matter is that the Yogi teachings were abandoned long ago as of no value except to those persons living in that part of the world where they originated. That is why the attempt on the part of some schools or movements to introduce the Yogi principles in modern lands in modern times has proven futile. To derive any benefit from the Yogi principles at all, the Oriental devotee had to spend many hours of each day sitting

QUESTIONS AND ANSWERS

in certain postures in absolute relaxation and profound meditation upon things unconnected with his material existence and unassociated with the practical duties and obligations of every-day life. Even the casual student of such teachings in modern lands finds it impractical to give this much time to the development of a side of his nature that will be of no practical advantage in his daily life. The few benefits to be derived from breathing exercises which were incidental to the Yogi teachings have found better expression and better application in more modern teachings, and a careful examination of such Yogi breathing exercises shows that they are typical of the breathing exercises taught to the average boy and girl in the school gymnasium. In their day and in their time these teachings were necessary and were undoubtedly a great step forward, but they are of no value now from the Rosicrucian point of view, which is ever progressive and practical. The same may be said of many other ancient, antiquated, and limited forms of Oriental teachings.

QUESTIONS AND ANSWERS

No. 30

Q. Is the Rosicrucian organization in any way connected with the Roman Catholic church or with the Roman Catholic Jesuit movement?

A. The Rosicrucian Order has never been connected in any way, outwardly or inwardly, publicly or secretly, with any church. The Rosicrucian organization is not a religious cult nor a religious sect in the sense that it teaches any sectarian theology or operates as a church in any sense. In the past some Roman Catholics have belonged to the organization. The historical records of the organization show that at one time one of the Popes, and in various periods many of the Jesuits, were students of the Rosicrucian work; and because some of the great Protestant leaders were also students of the work, it has often been claimed that the Rosicrucian Order was, during the reformation period, a part of the Protestant propaganda. Naturally, an organization could not be religiously biased in both directions. The organization has kept itself free from religious and political revolutions and campaigns.

QUESTIONS AND ANSWERS

No. 31

Q. Has the Rosicrucian organization ever been criticized or prosecuted by any of the great religious organizations?

A. Because the organization has never shown partiality in religious or political matters and does not attempt, through its teachings, to break down the faith of anyone in his or her religious convictions, the organization has never been officially or unofficially condemned by either the Roman Catholics, Protestants, or the Jews. It may be said in passing that the Rosicrucian organization is perhaps the only fraternal or semi-secret society that has never been singled out for any special criticism on the part of the various religious movements.

No. 32

Q. Have the Rosicrucians ever been publicly condemned or prosecuted for any of their activities?

A. Neither justly nor unjustly has the organization ever been publicly or privately condemned for its teachings or activities. The organization has been peculiarly free from public censorship,

QUESTIONS AND ANSWERS

and has enjoyed centuries of existence without the whisperings of scandal or the indictment of the courts of law. Even in modern times, when so many organizations of a mystical, metaphysical, or occult nature have been ridiculed by the newspapers or by magazine articles, the Rosicrucian Order has been highly respected and highly praised. Many writers of articles and pamphlets dealing with a review of the fads and fancies of the human mind along occult lines have definitely stated that nothing said by them was intended to reflect upon the activities and teachings of the Rosicrucians. The organization has, therefore, an unsullied history and a record of which each member may be justly proud.

No. 33

Q. Is it true that some of the principal officers of the Rosicrucians in America today are associated with the Roman Catholic church?

A. So far as the Rosicrucian Order of AMORC is concerned, the chief officers for North America are in no way connected with the Roman Catholic church, nor have they ever been

QUESTIONS AND ANSWERS

of that religious denomination. The Imperator for North America was raised and educated as a Methodist, and his connections with the church are well known. His wife was raised in the Presbyterian church and continues her connections with that organization. The Supreme Secretary is also a member of the Protestant religion, and the Grand Masters of the various jurisdictions are generally of the Protestant denominations. Some are members of the Jewish churches, with perhaps an occasional officer who was originally raised or educated in the Roman Catholic church. The Grand Master of Canada and his staff are members of the Episcopal church of England, while those of the Spanish speaking branches are of various religious denominations. Some of the teachers on the staff of the Supreme Council, being of foreign birth, are of the Buddhistic or Hindu religions, or other religions of the Orient.

No. 34

Q. I have been told that the Bible condemns the taking of oaths and the joining of secret societies. Is this true?

QUESTIONS AND ANSWERS

A. The injunction in the Bible against the taking of oaths pertains to making sworn statements in which the name of God is used to give emphasis to the statements made. We are reminded by those injunction that we should not use the name of God in this way, but to let our aye be aye and our nay be nay. There is no injunction against the joining of private *societies of learning anywhere* in the Bible. And in fact we find from a careful reading of the Christian Bible that private societies of learning existed in the Bible days or in the early Christian days, and were not condemned. The fact of the matter is that Jesus, as well as the other great teachers of learning, appreciated the fact that not everyone is ready or qualified to receive all the facts and knowledge of life, and that those who are ready should be given more private and separate instruction than that given to the mass. In Matthew, Chapter XIII, we find that Jesus gave His great teachings in two different methods. To the mass He revealed the principles in simple stories and parables, while to His disciples in private He explained the laws and principles more profoundly

QUESTIONS AND ANSWERS

and in detail. His disciples realized that there was a reason for this, and so we find the two following verses very interesting:

"And the disciples came, and said unto Him: Why speakest Thou unto them in parables?

"He answered and said unto them: Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."

Ministers, clergymen, priests, and rabbis of the various religious denominations and churches of the world have been members of the Rosicrucian Order and are today. None of these have found anything in the work of the organization or in its teachings which would be inconsistent with the high ideals of Christianity, or the principles and teachings of any other religion.

No. 35

Q. Why is the Rosicrucian Order believed to be a secret organization?

A. Because the average member makes it so. By this, we mean that the organization itself has never attempted to make the Brotherhood a secret

QUESTIONS AND ANSWERS

among peoples, nor has it ever attempted to conceal itself so completely that it could be properly classified as a *secret society*. Certainly its ideals and purposes are not secret, nor any of its pledges to the members or pledges of the members to the organization. It has no great secret oaths which members must accept or make which have not been publicly printed and dealt with at length in histories and other books, nor which cannot be printed or exposed to public examination even today. It does not work through secret channels, nor have any secret or ulterior motives. Its meeting places are not secret, and its propaganda is not secret. Nor do its officers and members hide in secrecy. If the Rosicrucian organization could have its way or have its dreams materialized, it would give its teachings and all it has to offer freely and without limitation to every man, woman, and child in the world. It is constantly seeking ways and means of spreading its teachings to the masses. The difficulty which the organization has to face is that only those who have come to a keen realization of the need of what the Rosicrucians have to offer are really ready to accept

QUESTIONS AND ANSWERS

the help that is available through the many activities included in the Rosicrucian work. The average member is so conscious of the fact that not all are ready or willing to give a little time and thought to their own improvement and the mastership of their own affairs in life, that he is careful and conservative in his remarks and in his invitations to others to accept the Rosicrucian offerings. This attitude on his part tends to make the organization more or less private or secret, and constitutes the only reason for the seeming secrecy of the organization.

No. 36

Q. Why is it said that you must be invited to join the Rosicrucian Order and cannot ask for membership of your own volition?

A. It is a traditional custom with the Rosicrucian organization, for the organization or its members to *invite* a seeker or a worthy person to come into the circle of its activities and share in its unusual benefits. In foreign lands, for many ages, it has been considered a great honor to receive a formal or informal invitation to unite with the

QUESTIONS AND ANSWERS

organization. In the days of long ago, it would have seemed presumptuous for anyone to have made voluntary application or petition to join the organization. In America today the ancient system is respected and applied with some modification. Therefore, it is now customary for the organization or one of its members to invite the seeker or inquirer to make application for membership and have his application examined and passed upon. Therefore, all of the propaganda work is carried on in the form of invitations being sent to those who have manifested worthiness, interest, sincerity, special qualifications, or a real desire to step ahead of the non-progressive ones in life and become a real master of his affairs. This method does not prevent the seeker or interested one from writing to any of the branches or to the national headquarters and asking for further information regarding the Rosicrucian teachings and activities. If the inquirer's letter shows a sincere interest, he is immediately invited to make application for membership, and a question sheet sent to him to fill out and sign. The answers to the questions thereon are carefully considered by a

QUESTIONS AND ANSWERS

committee, and if it is found that the inquirer is more than casually interested in the work and really of a progressive trend of mind, he or she is at once accepted into the neophyte or probationary form of membership.

No. 37

Q. Are all new members placed in the probationary or neophyte classification without regard to any of their previous studies or their intellectual comprehension and attainments along similar lines?

A. All new members are placed in the same category for a short period, during which time certain fundamental principles are given to them and an opportunity afforded each member to indicate his or her special fitness for the studies, and thereafter the member finds that advancement is in accordance with his own ability and his own qualification. No two members will find the work identical in their comprehension and understanding, and very soon after uniting with the organization, each member develops along lines particularly suited to his individual needs and previous education and training.

QUESTIONS AND ANSWERS

No. 38

Q. Is any special education or training needed to constitute qualification for membership?

A. The ability to read and write, and to concentrate the mind for a moment or two upon each paragraph or sentence as it is read are the preliminary educational requisites. Any man or woman with ordinary school education will be able to comprehend and master even the most profound parts of the Rosicrucian teachings. High school or college education will not be of any material benefit in the general comprehension of the work. The most simple language, and the most simple methods of presentment are used in all of the lecture work, and the experiments given to the members to try, whereby they can demonstrate and prove certain laws and principles to themselves are of the most simple form, so that the average man or woman will have no difficulty whatever in performing these experiments. No memorizing, no difficult mental tests, are required anywhere throughout the work.

QUESTIONS AND ANSWERS

No. 39

Q. Are persons past middle age too old to take up the work?

A. Many who are far beyond middle age have united with the organization and found in it the start of a new life, the beginning of a new career, and the openings of channels and paths to happiness, prosperity, and health, which they had believed were closed to them. It is not uncommon to find in the various branches of our organization men and women who are seventy, eighty, or ninety years of age, and who have been in the organization but a year or two. There are many members in the organization much older than this. The usual statement made by these persons is that they regret that they had not contacted the organization fifty years earlier in their lives. It is no more difficult for an elderly person to understand and master the teachings than it is for a young person, and there are just as many opportunities in life for the elderly person to bring a new world before his comprehension and enjoy the unknown marvels of life as there are for the young person.

QUESTIONS AND ANSWERS

No. 40

Q. What is the minimum age for membership in the Rosicrucian Order?

A. There never has been a definite minimum age established in a universal sense, and each country or each jurisdiction has certain rules in this regard which it has found compatible with the conditions to be dealt with. In most lands, and especially in North America, young people who are below the legal age may become members only with the approval of their parents or guardians, and after being carefully examined as to their sincerity and serious attitude of mind. Persons above twenty-one years of age find the work intensely interesting because of the new start it gives them in life.

No. 41

Q. What has the Rosicrucian organization done toward teaching and instructing children in the right way of living and the right way of thinking.

A. In a few jurisdictions of the Order, there are junior lodges of the organization, especially

QUESTIONS AND ANSWERS

designed and conducted for children ranging from twelve to twenty years of age. These lodges are conducted like clubs or society assemblies, with a set of officers selected from the junior members, and with specially prepared lectures or lessons, consisting of instructions in lodge or social decorum, and illustrations of the proper ways to attain a cultural and ethical understanding of life in the most simple manner. Where such junior lodges are not conducted, the children of members or children of those who are not members are given special articles or manuscript instructions to read at home, and for very young children the organization conducts a subsidiary body known as the Child Culture Institute, which carries on special courses of instruction for mothers who are attempting to give cultural and ethical training at home to children between the ages of six and fifteen. There are also courses of instruction for expectant mothers, and a series of interesting stories in manuscript form to be read to young children so as to acquaint them with the important metaphysical, ethical, and cultural laws of Nature and man.

QUESTIONS AND ANSWERS

No. 42

Q. Must a member join a lodge and attend lodge meetings in order to receive the instructions and teachings of the Rosicrucians?

A. Years ago this question became an important one in North America because of the great distances between the cities where the principal lodges were located. By a special vote of the national convention of the organization, a national lodge to cover the entire North American country was organized and was empowered to offer a special series of graded instructions in manuscript form for home study. Since the organization never prints its teachings in books that are publicly sold, or does not put its teachings in printed form of a permanent nature in any way, the lessons offered by the correspondence system are especially prepared from time to time and are constantly kept up to the modern standard of the progressive work in the regular lodge. Thousands of members in North America today are pursuing the Rosicrucian studies at home in this manner, with as great success and with as much efficiency in mastership as those who attend the regular lodges. Many

QUESTIONS AND ANSWERS

members in the regular lodges are also pursuing the correspondence work at home. In hundreds of communities where there is no lodge, the large number of correspondence members have become acquainted and have formed groups which meet occasionally at one another's homes or in special halls to discuss the teachings, with questions answered by one of the most advanced members; they also carry on demonstrations and the application of certain principles. A monthly magazine issued by the national, supreme council of the organization goes each month to all of the correspondence members, as well as to the regular lodge members and in this way every correspondence member is kept informed of all the national and international activities and given the latest findings and additions to the teachings. As with regular lodge membership, the correspondence members do not have to buy any additional books or buy any special paraphernalia from the organization, or go into any heavy expenses of any kind, and the teachings are given just as freely to them as to the lodge members. In other words, no com-

QUESTIONS AND ANSWERS

mercial features nor typical correspondence school fees are charged for the correspondence work. A correspondence member is a member of the organization in the same sense as a lodge member, and is, therefore, entitled to all of the instruction and benefits freely offered by the organization, and they may visit or attend groups or lodges whenever they are in any city or location where such are to be found.

No. 43

Q. Do the thoughts of evil minded persons create such powers or energies as will become destructive to land and property, as well as to individuals? In a book entitled, "Realms of the Living Dead," it is stated that mighty storm winds are made up of the embodied evil and malignant thought forces generated by mankind, which become entities like demons of destruction, sweeping on with tremendous power. Is this true?

A. Such an idea as you quote from the book you have read is absolutely contrary to all sensible and rational mystical thought. Storms and winds, cyclones and hurricanes, thunder and lightning,

QUESTIONS AND ANSWERS

and all such manifestations of nature and the results therefrom, good or bad, are parts of God's creative process of evolution. In the early formation of this earth, great disturbances of land and sea undoubtedly in the form of great storms, earthquakes, and other manifestations, resulted in the formation of continents, mountains, valleys, lakes, seas, and rivers. Animal life may have passed from existence, and other forms of living things may have changed their nature, but it was all for good. Every storm that blows, and every cataclysmic occurrence which man interprets as destructive, is part of the process of reconstruction. Only through intolerance, ignorance, or irrational thinking can man come to the conclusion that these things are evil. As for the thought forces coming from embodied evil minds, or malignant thinking on the part of man, affecting the earth and its elements or human beings and their lives, this is a superstitious idea continuing from the days when the ignorant minds of men believed that anything which was unpleasant to them, or disturbing to their individual peace, or contrary to conditions as they would have them, emanated from demons or

QUESTIONS AND ANSWERS

from evil, earthly minds or evil powers of the heavens. Everything that is, is good. All is for our ultimate benefit and to the glory of God. That we may be upset in our plans, disturbed in our peaceful tranquility, or aroused from our slumber in self indulgences by the activities of nature's forces, is no reason for us, individually or collectively, to believe that our judgment of what is good and evil is right. The true mystic will not believe that because he, individually, apparently loses or suffers through a natural law, the law is evil, or the manifestation of it is a manifestation of evil. What is loss to one is gain to another. What is a suffering to one must be a blessing to some one else, if the cause of these things is a natural cause directed by the benevolent, merciful, omnipotent Mind of the Creator of all things.

No. 44

Q. What position do the Rosicrucians take in regard to the Christian doctrines?

A. Collectively, as an international organization, composed of members of every religious

QUESTIONS AND ANSWERS

thought and denomination, the Order takes no definite stand in regard to the religious doctrines of any church or religious movement. Naturally, there is nothing in the real teachings of the Rosicrucians which would make a devout Christian unhappy in his orthodoxy, nor is there anything in the teachings which would make the Jew or the Mohammedan unhappy. The real teachings of the Rosicrucians can be completely, studied, assimilated, and put into practical application without in any way interfering with the religious beliefs of anyone. It has been stated by thousands of students of our teachings that the continual reference to Divine principles, and the exposition of many ideas expressed in Biblical literature, has caused the students to do more Bible reading and more reading of the sacred literature of their particular denomination than any other form of study.

No. 45

Q. Why is it that some writers of so-called Rosicrucian literature present the Rosicrucian teachings as a version of Christian mysticism?

QUESTIONS AND ANSWERS

A. For the same reason that so many cults and movements, particularly in America, use some of the terms of the Christian religion in connection with their work. Whenever personal propounders of a new form of philosophy wish to attract considerable attention and secure a large following in America they organize their work as a *form of religion* and generally make it appear to be a *revelation of Christian principles*. This assures them of a large and profitable business. There is no reason for this, so far as the Rosicrucian teachings are concerned, and books or pamphlets claiming to be Rosicrucian, and which present a form of Christian mysticism based upon some individual, personal interpretation, are not truly Rosicrucian in any sense, and are simply designed to appeal to Christians without giving them the very important and valued instructions of the Rosicrucian Brotherhood.

No. 46

Q. Can strictly orthodox Christians belong to the Rosicrucian organization without compromising their position in the Christian church?

QUESTIONS AND ANSWERS

A. Orthodox Christians of the most devout kind can consistently belong to the Rosicrucian Order and study and follow its teachings with the utmost good to their lives and personal affairs, just as devout Christians might study law or music, art or chemistry, without compromising their position in the Christian church. Our records show that not only are there as many Christians in our organization as there are members of other denominations, but many of the leading Christian Divines and eminent representatives of the Christian church are members, and even officers of the Rosicrucian Order. Some of these have written considerable about the Rosicrucian teachings, and others have presented many of the Rosicrucian principles in their Sunday and other services.

No. 47

Q. If the Rosicrucians present no teachings that are contrary to the Christian teachings, or the teachings of any other church, then why should the Order claim to have new knowledge?

A. The teachings of the Rosicrucians deal with the practical things of life, and Divine prin-

QUESTIONS AND ANSWERS

ciples are included because they make plain to man the operation of natural laws. While it is true that none of the Rosicrucian teachings will contradict any positive statement that may be found, for instance, in the Christian Bible, that does not mean that the teachings do not contain *new* knowledge that will not be found in the Christian or any other Bible. In the teachings of the various churches, we are implored to live rightly, to serve God, and our fellowman, and to lead a useful life. But nowhere in these sacred writings do we find such practical instructions as tell us precisely how we are to follow out the advice given, and how we may make our lives useful and of service to God and man. Books on philosophy and ethics explain to us the need for right living and right thinking, but they do not contain the practical examples, illustrations, and methods for meeting the multiple problems of our earthly life, nor do they give us exercises and problems to work with whereby we develop such latent faculties and functions as we may possess, and which will enable us to master the obstacles in our path and attain the highest degree of usefulness and success. The

QUESTIONS AND ANSWERS

Rosicrucian teachings do not philosophize, nor expound aphorisms and abstract principles, but state definite laws and then give specific instructions for the application of these laws to our daily needs. This is why the Rosicrucian teachings are distinctly different from the abstract teachings of the many cults and philosophical movements which merely inspire the mind to seek to live better or more happily without giving the definite instructions for accomplishing the desired end.

No. 48

Q. Are the Rosicrucian teachings of today merely a re-hash of the ancient teachings of the various schools of mystery?

A. Not at all. A compilation of the ancient mystery teachings has been attempted in many books and many encyclopedias, and has never made a strong appeal except to the scholarly, analytical minds who love to read of the ancient accomplishments without any thought of fitting them into the scheme of things today. The Rosicrucian teachings have been evolutionary in their development and progressive in their spirit. They

QUESTIONS AND ANSWERS

have not kept merely abreast of the times but have anticipated the needs of each new generation and each new race of peoples and have forged a pathway through the turmoil of civilization to the new land, the new life, and the new goal which was just beyond the horizon. In all ages and in all times, the master teachers and workers in the organization have contributed to the development and progressive nature of the teachings and instructions, and many of the revelations made in the teachings have been hundreds of years in advance of the discoveries of science. The teachings in the organization today deal with the affairs of the lives of men and women of modern times, and only such principles taught in the past as are in the form of universal truth are to be found in the present day teachings. Truth never becomes obsolete, and a law never changes its natures, but only its form of application. To study the ancient teachings in their ancient form, with their many references to ancient applications, would be of little value to the modern person of the modern world. This is why the cults and schools that teach the ancient philosophical principles of India

QUESTIONS AND ANSWERS

and other Oriental lands without modification or modernization, have failed to render practical service, especially in the Occidental world.

No. 49

Q. Does one have to believe in *reincarnation* in order to master the teachings and principles of the Rosicrucians?

A. No one is asked to believe in any abstract or positive principle in order to continue with the practical teachings and benefits of the Rosicrucian Order. In fact, the organization seeks to have its members refrain from accepting anything on faith, or adopting any principle before it has been demonstrated to be a truth. The doctrine of reincarnation explains many of the mysteries of life, but the doctrine itself need not be adopted by any student of the Rosicrucian teachings unless he or she has found from personal experience that the doctrine is true. Aside from this doctrine, the other teachings of the organization will be found of such practical help and of such logical and reasonable presentation that the doctrine of reincarnation may be set aside by the student without

QUESTIONS AND ANSWERS

interfering with his progress or mastership. Whether the doctrine of reincarnation is true or not, is of no importance to the student of the practical teachings of Rosicrucianism. Those organizations which insist upon the acceptance of the doctrine of reincarnation in faith, greatly interfere with the freedom of the student's individual thinking.

No. 50

Q. Do the Rosicrucians teach that man evolved from an animal, and that if he does not live properly he may be born again in some animal form?

A. The Rosicrucians teach no strange philosophy of this kind. The Rosicrucians know that the soul of man is ever progressing and ever evolving to a higher and higher standard of pureness of thought, it never recedes or retrogrades. Therefore, it would be impossible for the soul of a human to ever be born again in the body of a lower animal. Such teachings as this are remnants of ancient superstitions and are easily disproved by scientific and by Cosmic revelations.

QUESTIONS AND ANSWERS

Man may be punished in various ways for his transgressions, but such punishment is to enable him to purge himself of his evil tendencies and rise to a higher standard. To cast the soul of a sinner back into a lower form of animal life, might serve as a punishment, but it would not contribute to his evolution and progress and development to a higher spiritual being. The Cosmic, carrying out the will of God, does not seek to punish us for our sins independently of its desire to make us better and more perfect in our living. Therefore, such retrogression of the soul as is indicated by the above question would mean a defeat of the very purpose of the Cosmic principles.

No. 51

Q. I have read in some occult books that there exists in the universe some peculiar kind of spirits called elementals or nature spirits, such as those which haunt forests, mountains, cataracts, rivers, and so forth, and are classified as dryads, naiads, elves, and so forth. It is said by several writers that these elemental spirits can seize hold of humans and make slaves of men and women, or

QUESTIONS AND ANSWERS

affect their lives. What do the Rosicrucians say about this?

A. Of all of the leading occult and metaphysical schools of the Orient, and other lands, only two of them include this fantastic theory of elemental spirits in their teachings. So fantastic, alluring, and attractive was it to some Occidental readers of Oriental literature, that these Occidentals have seized upon this weird idea and elaborated upon it, because it made an excellent foundation for that sort of propaganda known as "fear propaganda." And this is always profitable to those who intend to write a number of books. In one of such books, the author intimates that everyone should be fearful of the influence of these elementals, but should, at the same time, remember that there are formulas and methods whereby these elementals may be kept at a distance and good spirits invoked. Nothing is explained in such books as to how one may protect himself against these elementals, but the intimation is always there that by further inquiry or the buying of more books, the great protective knowledge may be obtained. This is what might be called

QUESTIONS AND ANSWERS

high pressure salesmanship, or seductive advertising in the mystical literature of the Occident. The Rosicrucians know that when God created the human as the highest manifestation of His own Consciousness, He did not create other lesser expressions of consciousness which would have the power and the privilege of arbitrarily enslaving His highest creatures. The Rosicrucians know that God has given man a part of His own protective Consciousness, and that the mind of man and the will of man, like unto the Mind and Will of God, can and does protect man against every natural danger and temptation that exists, and that no lesser forms of beings have either the power or privilege of enslaving the human being or even influencing or endangering the normal, natural course of human existence. If it were otherwise, life would be so illogical, God's laws so unsound and unsystematic, and Nature's principles so haphazard and independable, that there would be no need to study her laws or principles nor attempt to cooperate with them or use them. And most certainly there would be no need to try to find formulas or methods to protect one's self against

QUESTIONS AND ANSWERS

these invisible spirit elementals, since they would have the advantage through their invisibility, minuteness, and mystical powers, to overcome us and control us, despite all of our efforts. Only the ignorant, superstitious minds of a few Oriental countries, and only the grossly ignorant and gullible students of popular forms of fantastic beliefs in the Occident will give more than a passing thought to such theories, and then smile with toleration at the fact that a few writers can turn such fearful ideas into means and methods for filling their coffers.

No. 52

Q. What is the relationship between the Great White Brotherhood and the Rosicrucian Order?

A. The original activities of the Great White Brotherhood when first established in Egypt consisted almost exclusively of secret sessions held in very secret places for the purpose of bringing together the most illustrious minds of the period, and for the discussion and classification of such unusual knowledge as had been discovered

QUESTIONS AND ANSWERS

through experimentation, notation, observation, or revelation. The high motive in mind was to prepare teachers and workers to secretly disseminate such seeds among the seeking minds of the populace as would take root and have a very beneficial effect upon the cultural trend of their thinking. As time passed, eminent Avatars born in the organization or coming into it at an early age and being properly prepared were sent forth into other lands to quicken the reception of a new cycle and awaken the minds of the people in the higher things of life. To better carry on the world-wide activities, various forms of movements were organized by the Great White Brotherhood under various names, and these movements in several lands were wholly and enthusiastically supported by the Great White Brotherhood, which as a governing body remained secret in its central location. Among these organizations thus sponsored by the Great White Brotherhood were the Essene Brotherhood and later the Rosicrucian Brotherhood which evolved out of the Essene and Therapeuti movements. Many of the eminent Avatars born in various parts of the world who were

QUESTIONS AND ANSWERS

conscious of the inspiration given to them to bring light to the masses came under the observation of the Great White Brotherhood, and through the Masters thereof received direct support and further inspiration. Some of these Avatars were permitted to organize movements of their own befitting the time and development of the people with whom they were dealing. One typical instance of this is the work of Madame Helen Blavatsky, who throughout her childhood was a subject of Cosmic inspiration and preparation, and submitted to the Cosmic urge to establish an independent organization which she called *Theosophy* because of its appeal to the class of people with which she believed she would have to deal. As she more completely attuned herself with the Cosmic, she eventually came in contact with the Masters of the Great White Brotherhood, and in the later part of her life her work was sponsored by the Great White Brotherhood as one of its channels of operation. At her transition her work was completed as an Avatar of the Great White Brotherhood, and it withdrew its support of the movement she had founded simply because it

QUESTIONS AND ANSWERS

had transferred its interest to other organizations representing the Masters of the Brotherhood. Madame Blavatsky's writings and teachings will remain as a monument to her contact with the Brotherhood and to the great good that such other activities can accomplish. But the organization she had founded had accomplished its definite mission, and there was no need for its continuance under the name and form used by her. In fact, the very rapid growth of the Rosicrucian Order throughout the world gave the Great White Brotherhood every possible channel and every opportunity it could utilize for the dissemination of its power and knowledge. With the Great White Lodge and its Ashramas and monasteries in several lands of the Orient providing a place for the most evolved workers of the organization to come together and devote their lives to the inner work of the Brotherhood, there was no reason for the maintenance of many movements or schools under various names. Thus the Rosicrucian Order throughout the world today represents the general, inner and outer activities of the Great White Brotherhood and the exclusive

QUESTIONS AND ANSWERS

channels for the dissemination of the secret doctrines and teachings of the great Masters.

No. 53

Q. What is the necessity for initiation ceremonies?

A. A question of this kind usually arises in the mind of a person who is unfamiliar with the real purpose of true initiation ceremonies. Very often such persons have in mind an elaborate, ritual, bombastic in its settings, and pretentious in the formalities and expressions. True initiation is rather of the inner self than of the outer self. Ceremonialism may be divided into two classifications: First, that which is incident to preparation, for certain definite steps about to be taken; or, second, a dramatization and illustration of principles and ideals inwardly apprehended but outwardly incomprehensible. In regard to the first of these, we may say that any preliminary steps taken before beginning a definite course might be considered as *initiatory steps*, and any procedure wherein conditions are arranged and the individual prepared to adjust himself to the conditions may

QUESTIONS AND ANSWERS

be properly called an *initiation*. In this sense, if a student of the higher teachings receives his first lesson, and decides that in order to do justice to the work at hand, and receive the utmost from the lesson to be studied, he should have privacy, quietness, and the facilities for concentration, he is closely following the procedure of initiation. If he takes himself off to a quiet room of his home, and arranges a comfortable seat and adjusts a proper light to read by and softens other lights in the room or removes things that would distract his attention, and closes himself against intrusion and interruption, we may properly say that in doing these things he is *initiating himself* into the work or labor at hand. If in doing these things he does them with a sense of the sacredness, importance, and influence that they will have in his life, and reverently sits down in his room and proceeds to meditate awhile before starting the lesson in order to clear his mind of intruding impressions and irrelevant thoughts, he is *performing a ritual or ceremonial* in connection with his initiation. It is absolutely necessary that the student of the higher laws and principles who is seeking to have these

QUESTIONS AND ANSWERS

things become a part of his inner self should proceed with a realization that the objective or outer self, with its burden of worries, thoughts, and concerns regarding the material things in life, must be quieted and made peaceful in order that it may not interfere with the attunement on the part of the inner self. The true value of initiation lies in the attunement it brings to the inner self with the Cosmic Mind and the Universal Intelligence. Any ceremony or ritual that aids the student or the Adept to bring the inner self to a higher phase of apprehension and comprehension is of unquestionable value and has its place in the course of study and development. Processes or rituals called initiations which do not do this, but merely elaborate on the importance of the work to be accomplished, are of little value indeed. Therefore, the Rosicrucians have only such ceremonies or forms of initiation in their work as enable the student to attune himself with the Cosmic and quicken his inner comprehension. Such ceremonies are peaceful, quiet, and very often conducted privately, and without elaborate ritualism, by the student himself.

QUESTIONS AND ANSWERS

No. 54

Q. Are the Rosicrucian activities related in any way to the various religions or religious-fraternal movements of the Hindus, Persians, or others?

A. The Rosicrucian organization is not affiliated with any other outer or inner movements associated with religious activities, and is distinctly different from such movements as are indicated in the question. There are a number of organizations devoted to the unification of religions and religious ideas such as the *Bahai* movement, but the Rosicrucian Order is devoted exclusively to the dissemination and demonstration of such principles and laws as are applicable to the requirements of our everyday life. While many other organizations are devoted to the spread of the idea of a universal brotherhood, with the altruistic purpose of bringing all races and all beliefs together under one symbol of cooperative thinking and acting, the Rosicrucians are quietly and efficiently going about the unification of the races of man, and the minds of man, by teaching such practical principles as enable men and women to live a more useful

QUESTIONS AND ANSWERS

life in harmony with others everywhere. Those organizations which do not attempt to teach such practical things are simply holding an ideal before the minds of men and inspiring them to work toward that ideal. The Rosicrucian Order, on the other hand, is showing all men the very practical ways to bring this about. In this way, the Rosicrucian organization is distinctly different in purpose and practice than any other international fraternal body in the world.

No. 55

Q. Why is the subject of mysticism of interest to progressive minds?

A. Because there is an inherent desire in the consciousness of every progressive thinker to inquire into the origin of things, the mystery of life, and the ultimate purpose of our existence. In the early history of civilization, such inquiries as these constituted the delving into the mystical side of our existence, and mysticism became an eminent and profound school of thought. In the unlearned minds, mysticism today is erroneously associated with modern mysteries and with magi; but there

QUESTIONS AND ANSWERS

is no magic in mysticism, and the only mystery therein is that which is unanswered and unsolved. Mysticism represents the highest expressions of Truth, and the study of mysticism is a study of Truth in all of its pristine purity and uncontaminated manifestations. Mysticism is not a religion, although it reveals and explains the greatest and most profound of the religious mysteries; it is not an unscientific study, although it does not depend upon the findings of science for its knowledge, and accepts as many of its Truths through Cosmic Revelations as it does through the analytical observation of the objective minds utilizing every scientific process known to man; it is not a philosophy, for it directs the mind to the practical application of its principles, as urgently as it emphasizes the need of inspirational meditation. It is generally conceded by every eminent theologian that the essence of religion is its mysticism; and it is likewise conceded by every artist, musician, architect, inventor, or creative artisan that mysticism is the fabric out of which he weaves the inspired impressions for objective comprehension. In this we see that mysticism is the very essence

QUESTIONS AND ANSWERS

of our higher thoughts and higher living, and without it as an element of natures, and a school of instruction, man is only partially educated and not wholly cognizant of the beauties, powers, and blessings of existence.

No. 56

Q. In what way does a mystical comprehension of the things of life enable man to enjoy life?

A. The mystical understanding of all things that exist brings to man a closer attunement with the natural laws of the universe, and removes from his consciousness the fear of the unknown and the fear of the misunderstood. This results in greater peace to his soul and mind, greater power of will, and greater determination to cooperate with the laws he knows to overcome the obstacles and limitations of his life here on earth. The study gives him a broader view of life and its miracles and mysteries, and enlarges his horizon of comprehension as well as widens his realm of sympathy and attunement. It enables him to anticipate the inevitable results of certain actions in his life, and to prepare for them. It removes the doubt regard-

QUESTIONS AND ANSWERS

ing the consequences of other acts, and gives him the power to proceed with greater sureness and security. It attunes the harmonium of the physical body to the creative principles, and thereby brings better health and a greater freedom from the influences of disease and contamination. It quickens his perceptive faculties, awakens and develops the intuitive functionings of his consciousness, and makes him fortified in many ways to master the trials and situations of his everyday affairs, bringing greater success and happiness. The mystic is ever alert to the finer things, the higher things, the better things, and the more real things of life, and he finds enjoyment, pleasure, contentment, and peace in conditions and circumstances where another is depressed, distracted, and discouraged.

No. 57

Q. Are not the great truths of our existence obtainable through *Revelation* rather than through study?

A. Even if this were so, it would be necessary for the average person to learn how to prepare

QUESTIONS AND ANSWERS

himself for the Revelations, and unquestionably the influx of Cosmic Revelations would necessitate the invention of some system for the proper classification and analysis of the knowledge thus revealed. Great truths have undoubtedly been revealed to the unprepared minds in the past, and through the partial comprehension of these Revelations, man has been able to advance civilization and to improve the conditions under which the races of man have lived. It is also true, however, that those Revelations which have come to the prepared minds have been more comprehensible and more perfectly transmuted into benefits and blessings. The whole purpose of the Rosicrucian Order is to acquaint the seeking mind with an understandable explanation and analysis as well as a logical classification of all the Revelations that have been made to man in the past, so that such as may come to the seeker in the future may be instantly and properly related to the known truths, and properly appreciated and comprehended. The teachings of the organization are not presented as dogmatic doctrines which must be accepted on faith, but as understandable principles susceptible

QUESTIONS AND ANSWERS

to application and analysis, with such demonstrations as bring conviction and remove the necessity for faith. The acquirement of this knowledge naturally and gradually attunes the student for the reception of further knowledge through his own experimentation and study, or through Cosmic Revelation.

No. 58

Q. Why is not such knowledge published in books and disseminated freely to the public instead of being held for limited dissemination among members of a private organization?

A. Neither the Rosicrucian organization nor any other world-wide movement in the past or present that has possessed a knowledge of the great truths of life have attempted to limit the dissemination of such knowledge. The great problem and serious struggle on the part of all such movements has been to discover ways and means for the widest possible distribution of the teachings or information at their disposal. If the present-day Rosicrucian organization could do so, it would have the teachings introduced into all of the

QUESTIONS AND ANSWERS

public schools where the foundation of education is laid in the minds of young men and women, and the teachings would be expounded as part of the preachments in every church. In fact, if the Great White Brotherhood could realize its dream of universal dissemination of this knowledge, there would be no need for the Rosicrucion organization or any of the schools of mysticism or mystical philosophy. But the mass does not want this sort of education at the present time, and this is proved by the fact that only one person out of many thousands is interested enough in the improvement of his own welfare and the development of his best interests to pause a moment in the mad rush of material affairs to read a pamphlet or lesson or listen to a few words spoken by an enlightened one in their midst. This condition necessitates the dissemination of the knowledge in a limited way, and in a manner that will appeal to those who are seeking for it, not the projecting of it into the affairs of those who have no time for it, and who would actively protest against its dissemination, as an unnecessary consummation of valuable time and effort. The Rosicrucian Order does not operate

QUESTIONS AND ANSWERS

as a *secret* organization, but merely as a private organization and does everything within its power to bring its work and its offerings before the attention of the public in a dignified and efficient manner. Every form of ethical procedure is used to apply the knowledge possessed by the organization to the betterment of mankind, in addition to the dissemination of the teachings; and for this reason many private forms of humanitarian and altruistic activities are conducted by the organization under various names so that great good may come to many without having it appear that it is for the purpose of promulgating the teachings or appearing to be a subtle form of proselyting. Thousands of dollars are spent annually by every branch of the organization in conducting public meetings consisting of excellent music, interesting lectures, and illuminating discussions, in order to scatter as widely as possible such seeds as may fall into the fertile minds of seekers, or perhaps awaken an interest in these matters in the dormant mind of a potential seeker. Large sums of money are also spent in the dissemination of literature, in the presentation of motion-pictures and

QUESTIONS AND ANSWERS

plays that teach an ethical or mystical principle, and in the dissemination of books or magazines containing helpful instruction. Nothing is left undone, of a dignified nature, to propagate the teachings of the organization in as an efficient, economical, and impressive a manner as possible; and national and international conventions as well as state congresses are held every year for the purpose of discussing ways and means of spreading the work as widely and as freely as is consistent with the awakening of the mass consciousness.

No. 59

Q. Why do we not hear more about the Rosicrucian organization in the speeches and writings of eminent persons.

A. The answer to this question is found in the reluctance on the part of prominent persons to speak of their personal affiliations for fear of appearing to be either boastful or seeming to bring their personal, philosophical connections into matters that have no connection therewith. On the other hand, many of the most eminent writers and public workers in America and other lands today

QUESTIONS AND ANSWERS

are members of the organization. In their writings, speeches, or general activities they apply the Rosicrucian principles, and in many ways make themselves known to the understanding ones as students of the Rosicrucian work. In one case in the North American jurisdiction, the general manager and controller of one of the largest newspapers and every one of the heads of the important editorial and producing departments of the paper are members of the Rosicrucian organization. Any Rosicrucian reading that paper analytically would discover in each issue hundreds of earmarks indicating that the ethical ideals and sympathetic understanding of a real mystic entered into the make-up and editorial policy of that paper. The fact that the leading editorial articles and the news of the activities of the churches and the various educational institutions and humanitarian bodies always give emphasis to the ethical and mystical side of the things of life, and that the advertisements and offerings are free from all obscene or depressing pictures and statements, would indicate that the paper was carefully edited and directed by those who understood the principles being

QUESTIONS AND ANSWERS

taught by the Rosicrucians. Even the business policy of this newspaper, dealing with its advertisers and with its subscribers contains many unusual features that have attracted attention to the paper as one having philosophical ideals of a very high standard. And yet only occasionally does there appear a story or a news item about the Rosicrucians, and always without any reference to the fact that the newspaper knows anything more about the Rosicrucians than is contained in the item. A number of eminent feature writers whose articles appear in magazines and Sunday editions of the newspapers are members of the organization, and their writings are often clipped and preserved by our members who recognize in the stories or in the articles extracts or principles from our teachings, carefully presented so as to sow seeds of thought without the objectionable feature of appearing to be some form of propaganda. In courts of law, judges who are members of the organization adhere to the principles taught by the Rosicrucians in the administration of justice and in the tolerant, sympathetic consideration of the cases brought before them. Many physi-

QUESTIONS AND ANSWERS

cians, scientists, professors in colleges, and tutors in schools who are members of the organization are devotedly demonstrating the practical nature of our work, and sowing seeds that must eventually produce distinct results. On the other hand, more and more of the popular books on religion, philosophy, morals, and ethics do make reference to the Rosicrucians; and the Rosicrucian Order in the United States has had in the last five years more widespread publicity in the form of feature articles telling of its activities, its teachings, and the lives of its principal workers than any other humanitarian movement of its kind. The organization has always tried to avoid such forms of bombastic propaganda as would make it appear to be a *cult* or a *sect* appealing for members who are desired to join in some unique reformation or school of fanaticism. Its unusual increase of members and students is more the result of the personal recommendation on the part of enthusiastic members than the result of any of its outer forms of propaganda. A Rosicrucian is generally known by the life he lives and the happy, contented, successful manner in which he enjoys his life and

QUESTIONS AND ANSWERS

carries on with his affairs than by any other sign; and often a number of Rosicrucians may be united in one church or in one service club or civic body for many years before any of them discover that there are other members of the Rosicrucian organization with them.

No. 60

Q. How do the Rosicrucians deal with the subject of hypnotism?

A. Rosicrucian teachings do not deal with hypnotism as a science or an art. In explaining and presenting all of the laws that pertain to various psychological states of consciousness, it is but natural that reference would be made to sleep, whether induced or natural, and in this manner the so-called state of hypnosis is explained scientifically and properly. Likewise, the possible or probable benefits resulting from any induced state of semi-consciousness are fully dealt with as well as the false claims made for the so-called state of hypnosis. There was a time, a few years ago, when it would have been necessary to expound considerably on the dangers of experimenting with

QUESTIONS AND ANSWERS

the popular formulas for attempting to produce the state of hypnosis, but those days have passed, and the real dangers associated with such experimentation are of little consequence as a result of the more popular understanding of other laws and principles of a superior efficiency. The popular craze for the study of hypnotism rightfully passed into oblivion as men and women came to understand the real principles of psychology and the application of them to our mental and physical requirements. Perhaps the greatest danger that was associated with the idea of hypnotism was the *fear* of it that existed in the minds of the unlearned. Nothing of a hypnotic nature could possibly be included in the work of the Rosicrucian Order because it would be unscientific, impractical, and unsound, from the Rosicrucian point of view.

No. 61

Q. If the doctrines of reincarnation are true, and all beings in the world today are incarnations of only those who have lived previously, how do you account for the increasing population?

QUESTIONS AND ANSWERS

A. This question assumes that as the world gets older month by month and year by year, the population is increasing by thousands of beings, and that there are more persons living on earth today than were living one hundred, five hundred, a thousand, or ten thousand years ago. This assumption, however, is not based upon any actual facts that are discovered by science. Regardless of what the population of the earth may be today, we have no reason to assume that it is any larger in number than it was ten thousand years ago. The assumption that the earth's population is increasing is based upon the belief that in recent centuries new lands have been discovered which were unpopulated and have since been populated without decreasing the population of other lands. It was believed, for instance, that when Columbus discovered America this continent was populated by only a few thousand Indians. If that assumption was correct, then it would appear that the hundred million population now existing in the United States means a considerable addition to the entire population of the world. On the basis of such reasoning, it would appear that ten thou-

QUESTIONS AND ANSWERS

sand or more years ago, there were only a few countries in the world which had any population, and that today those same countries have an increased population, while the new lands that have been opened to civilization have added millions of new beings to the earth's population. The findings of science, however, are constantly revealing what the ancient mystics of the Orient always contended, namely, that the North American continent, for instance, was always thickly populated at different periods in its history, and the discovery of lost cities of enormous size and the ruins of ancient centers of civilization prove that at one time North America was well populated with a highly advanced race of people, or of many *races* of peoples. The same thing can be said of parts of South America and other lands. Then we must not forget that there was a great continent called the Atlantis which was also thickly populated, but which became submerged and brought to an end the earthly existence of millions of incarnated beings. Taking these facts into consideration, it is possible to conceive that at various cycles of the earth's existence, the earth has had a very large

QUESTIONS AND ANSWERS

population, and that at other cycles the population has been greatly decreased through famine, earthquakes, storms, volcanic disruptions and other natural means of evolution. Therefore, it may be that there are no more beings on the earth today than there were thousands of centuries ago. However, all of this is purely speculative, and solely as a result of the assumption that the population of the earth is increasing continuously without the creation of new souls. There is nothing in the doctrines of reincarnation to intimate that every living creature on the face of the earth has lived before, and that no being is now living for the *first time* on this earth plane. It is very possible that many of the thousands of primitive beings that are discovered on various islands and in far away sections of uncivilized land are *new soul* expressions having their first incarnation on this earth. In fact, every scientific investigation of this class of beings indicates that this is so, and these facts help us to understand how the population of the earth can increase without presenting any contradiction to the doctrines of reincarnation.

QUESTIONS AND ANSWERS

No. 62

Q. Will not a thorough study of practical psychology cover all the benefits to be derived from the study of the Rosicrucian teachings?

A. A thorough study of practical psychology will make the student familiar with the fundamental principles of the functioning of the mind, and cast some light on the relationship of the mind to the soul. This knowledge constitutes but a fraction of the knowledge included in a complete study of mysticism, metaphysics, psychology, and ontology. Certainly the Rosicrucian teachings embrace more important and more practical knowledge than is contained in a thorough course on psychology. Furthermore, no course on psychology deals with all of the practical problems of everyday life with solutions for them and methods whereby men and women may master the serious situations in life and accomplish the things which lead to contentment, perfect health, peace, happiness, and prosperity. Hundreds of books have been written on the subject of psychology and hundreds of lecturers have conducted public and private classes dealing exhaustively with psy-

QUESTIONS AND ANSWERS

chology, and yet the average student of these courses and classes discovers that he has been merely touching the edge of a field of knowledge that becomes more and more alluring. Many thousands of the members who unite with the Rosicrucian organization have spent years in the study of psychology and come to the Rosicrucian organization seeking more knowledge and more *practical* help than they have had; and the fact that they remain in the organization and become enthusiastic regarding the work and teachings of the Rosicrucian Order indicates that they did not find in psychology the complete presentation of the principles which are necessary for a comprehensive understanding of life and all of its problems. For a number of years America was enthusiastic over the subject of practical psychology, and this study was offered as a solution to all of the ills and problems of humanity. The study of this science was bombastically offered as the *last and ultimate* key to life and its enigmas. The fad has waned solely because the thousands who devoted their time and money in close application to the study of psychology discovered that it was not the great

QUESTIONS AND ANSWERS

aid that it was claimed to be, despite the excellent help it has been in many ways.

No. 63

Q. Cannot anyone secure just as complete an outline of the Rosicrucian teachings from any of the popular books on Rosicrucian principles as by taking the course of study from the Rosicrucian Order.

A. The Rosicrucian teachings in their entirety and even in a fairly comprehensible outline have never been published in any books sold on the open market, *and never will be*. It is true that a number of publishers have been tempted by the demand on the part of thousands of seekers for such books, to publish pamphlets and books *claiming* to contain the Rosicrucian secrets, teachings, rituals, symbols, and so forth. It is notable that in every case the most bombastic of these claims and the most alluring of these books are issued by publishing companies or individuals having absolutely no connection with the Rosicrucian Order, and not operating as a part of the Rosicrucian Order. Furthermore, a casual examina-

QUESTIONS AND ANSWERS

tion of the eight or ten books published within the last fifty years in America claiming to contain some of the Rosicrucian teachings show that no two of these books contain the same fundamental principles, use the same terminology, have the same viewpoint on essential principles in life, or offer the same explanations. Certainly, therefore, all of them cannot be Rosicrucian presentations. There cannot be and never has been any diversity of opinion on the part of the real Rosicrucian instructors in regard to the principles, laws, and teachings of the Rosicrucian work, and whether a man or woman unites with the Rosicrucian organization in Egypt, South Africa, Australia, United States, England, France, or Germany, the teachings are identical, and the uniformity of understanding and practice of these principles is one of the strong features making for cooperative action and universal brotherhood. Differences of opinion on the part of teachers or writers of popular books in regard to the same science would cause not only confusion in the minds of the students, but lead to endless speculative theories and inconsistent consequences. This is precisely what

QUESTIONS AND ANSWERS

one finds in the books offered on the open market as outlines of Rosicrucian teachings. In every case these books have been written by men or women who have had some course of reading in metaphysical or occult subjects, and have attempted to write a personal opinion of what the Rosicrucian teachings may be like or should be like without any real knowledge of them. No Rosicrucian student who has completed the course of study and is proficient and successful in his application of the principles and the mastery of his life has ever written or attempted to write a book presenting these teachings to the public for a commercial price. We say it has never been done, and we further say that it never will be done; for every such student knows that it would be inconsistent and improper, and, therefore, *impossible*, in the light of his understanding and development. Several thousand men and women among the others who unite with the Rosicrucian organization every year spend large sums of money in the purchase of such books before coming into the organization, with the hope of economically and conveniently learning the principles which they believe will produce

QUESTIONS AND ANSWERS

the utmost benefit in their lives. They finally discover that the purchase of these books becomes a costly proposition, and that they are expending more money this way in one year than they would in several years in the proper manner of study. They find that they receive no benefits but are becoming constantly confused through the differences of opinions on the part of these authors and through the continual issuance of new books with new ideas written for the purpose of tempting the seeker to continue to buy books in the hope that his search will eventually come to an end. The more alluring and tempting, and the more *inclusive* is the title of any of these so-called Rosicrucian books, the more sure one can be that the books contain nothing of real value and are designed solely to appeal to the susceptibility of the unguided seeker. Books which claim to be an exposition of the Rosicrucian mysteries or a presentation of the Rosicrucian *rites and rituals*, or of the *secret doctrines* of the Rosicrucians, are not only misleading in their titles, but deceptive in the claims set forth, inasmuch as such books do not and cannot contain what is claimed for them. Attention

QUESTIONS AND ANSWERS

is called to a section of the history of the organization published in this book, which explains how and why a number of pseudo-Rosicrucian movements have attempted to carry on the impression of being a part of the Rosicrucian Order by the adoption of misleading names or simulating emblems, while doing nothing more than publishing and selling useless books. Everyone of common sense will appreciate the fact that any book offered for public sale, claimed to be a complete presentation of the *secret teachings* and *secret ritual* of the *Freemasons* would be unworthy of purchase at any price, for one would know instinctively that the contents of the book could not possibly fulfill the claim made by the title. The same can be said of books dealing with the subject of Rosicrucianism.

No. 64

Q. Is it not true that the Rosicrucian Order in America and in some other lands has published some books dealing with Rosicrucianism, even though they say that the Rosicrucian teachings are never published in any public books?

QUESTIONS AND ANSWERS

A. The Rosicrucian Order in America, like the Order in other jurisdictions, for many centuries has published certain books which present the real ideals and philosophical standards of the Rosicrucian fraternity. None of these books, however, have ever borne a title that would indicate that they contained the *secret teachings* or an outline of all of the teachings, or a presentation of the complete teachings, rituals, practices, and work of the organization. In checking up on the largest Rosicrucian bibliography, compiled in Europe a few years ago, it was found that not one of three thousand eight hundred some odd books contained a title or a subtitle that was misleading in so far as claiming the book to be a presentation of the *secret teachings* or the *complete teachings*, or the practices and arts, of Rosicrucianism. This in itself distinguishes these official books from the pretentious offerings and subtle inducements put forward in the titles of books published by concerns not connected with the Rosicrucian Order, and not familiar with the real Rosicrucian teachings. The Rosicrucian Order in America, for instance, has published a book dealing with the

QUESTIONS AND ANSWERS

"Rosicrucian Principles for Home and Business." This book does not present the secret teachings of the Rosicrucians, nor does it claim to do so, and distinctly states in its introduction that the book presents only a few of the Rosicrucian principles with an enlargement and elaboration of their application to business and social affairs. Everyone who reads such a book and derives unmistakable benefits from the principles presented, is continuously made aware by the statements therein that the more extended and varied teachings of the Rosicrucian work are not contained in the printed pages. In other books published by the Rosicrucian Order of North America, dealing with the subject of reincarnation in story form for the sake of those who want to know what reincarnation deals with, and in books dealing with the mystical life of Jesus, the history of the Order, the early manuscript writings of the Masters of Thibet, and similar publications, only such subjects are dealt with as are not a part of the secret teachings or the practical teachings of the complete course of Rosicrucian study. Even though the Rosicrucian Order was to publish a complete library of several

QUESTIONS AND ANSWERS

hundred books, which it intends to do in the coming years, none of these would contain the complete course of study as given by the Rosicrucian Order in all the lands where it exists. Such books are helpful, inspiring, and of practical benefit to members and non-members alike, and are issued and sold at an economical price. They should be classified as valuable contributions to the occult and metaphysical literature of the world, and not as claimed expositions of the secret Rosicrucian teachings.

No. 65

Q. Why is so much being said about the Rosicrucian Order at the present time, if it has existed in all lands for so many centuries?

A. A study of the history published in the other part of this book will show that the Order has had a public and private existence in alternating periods of one hundred and eight years each. There was a time when the Rosicrucian Order was as well known in America among the populace of this country at that time as it is known today, but this period was followed by one hun-

QUESTIONS AND ANSWERS

dred and eight years of dormancy in the organization during which the public knowledge and interest in the organization passed away. In order to understand this the better, the attention of the reader is called to the section of the history dealing with "The One Hundred and Eight Year Cycle and the Mystery of C.R.C."

No. 66

Q. What are the moral requirements of membership in the Rosicrucian Order?

A. The only moral requirements necessary for membership in the Rosicrucian Order are that the applicant should be of good repute, living a life of general conformity with the moral and ethical standards of the country, and having a firm conviction in the existence of God. The Order excludes those who do not believe in the existence of God, solely because of the time that would have to be consumed and the unnecessary effort expended in establishing a conviction of the existence of God, *Supreme Architect, Divine Creator, or Omnipotent Intelligence* in the mind and heart of a prospective member. Unless such a conviction

QUESTIONS AND ANSWERS

does exist in the consciousness of a student of the Rosicrucian teachings, he or she can make no progress and can never master the application of the natural laws. Those who are engaged in any practice or hobby contrary to the laws of the land, or in any profession or study that is unethical and tends toward fanaticism, radicalism, or extreme unconventionalism are not permitted to unite with the organization. Religious differences of opinion, so far as sectarianism is concerned, have no consideration in the qualification of an applicant. Each applicant must promise, before being accepted, to honor and respect the laws of the country and the Flag under which he lives, and he or she must also promise to be a good and useful citizen in the upbuilding of a better nation. This naturally eliminates the objectors to law and order, and those who pretend to be conscientious objectors to the upholding of the nation's best interests in the time of peace or war. The sole purpose of the work of the Rosicrucian Order is not to make better beings out of individuals *in a selfish sense*, but to make better citizens in every country to the glory of God and the betterment of the nation. With

QUESTIONS AND ANSWERS

each jurisdiction in each land having the same motive and the same purpose, the organization is building up a race of men and women of all nationalities, who see beyond national bounds and limitations and are united in one grand Brotherhood for the perfection of all races of mankind.

No. 67

Q. Do the Rosicrucians have to wear any particular garb, robe, or emblem, or conduct themselves in any outward manner so as to distinguish themselves from other citizens?

A. The Rosicrucian Order does not require its members to wear anything, or act in any manner, that would designate them as being different from other persons, except in so far as their mental attitude of tolerance, sympathy, and understanding, and their success and happiness in life, would indicate them to be advanced persons, familiar with and applying a philosophy and system of living that enables them to achieve the utmost and receive the bountiful blessings of this universe.

QUESTIONS AND ANSWERS

No. 68

Q. Do the Rosicrucians read the Christian Bible and attend churches of any denomination?

A. It is but natural that the studies of spiritual and natural laws would lead to the close study of the Christian Bible as well as many other sacred books that have been written in the centuries past. Rosicrucians are devout students of the Christian Bible, for they find therein many expressions of the early comprehension of God's great laws. They are generally members of various churches of various denominations, for there is nothing in the teachings that would lead them from the church, and much that makes them appreciate the great work that the churches have done in the past and are doing today and which calls for their hearty support and cooperation.

No. 69

Q. Do the Rosicrucian teachings include *all* knowledge and *all* Truth?

A. It would be impossible for the Rosicrucian teachings to include all Truth and all knowledge. The study of facts known about *bacteria*, for in-

QUESTIONS AND ANSWERS

stance, constitutes a long and serious course, but is not included in the Rosicrucian teachings because it has no place in its system, even though it does represent Truth. All the laws of *art* and *music* are not included in the Rosicrucian teachings, regardless of the fact that they also represent Truth. There is much knowledge in the universe generally known, and much that is only secretly known that is not included in the Rosicrucian teachings, because it has no place in the scheme of things as outlined by the practical purposes of the organization. But all knowledge of metaphysical, occult, psychological, mystical, natural, spiritual, and mental laws as pertains to man's being, man's development, and man's mastership of the conditions around him, are included in the course in so far as they are of *practical value* and enable him to actually *do things* in this material world for his own betterment and the betterment of others. The teachings are inclusive enough to contain all that is good and practical and based upon Truth as presented in the teachings of all the other metaphysical and mystical schools of India, Egypt, Persia, and other lands. The fact that the Rosi-

QUESTIONS AND ANSWERS

crucian organization is extensive in all of the Oriental lands and that the greatest teachers of the individual philosophies and mystical teachings in these other lands are officers and enthusiastic workers in the Rosicrucian Order, and have been so for many centuries, should plainly indicate that whatever is good and practical and true of these other teachings would become a part of the Rosicrucian studies. The Rosicrucian work continues to be as it has been in all centuries, the most complete and most inclusive of all schools. As rapidly as any laws and principles of nature are discovered, or evolved by experimentation and test on the part of Masters and highly developed individuals in any land, in any school of thought, and in any race of people, these things are immediately brought before the national and international congresses of the Rosicrucian Order. If found of practical value in either the Oriental or Occidental world they are added to the Rosicrucian instructions in a form to be most easily understood and most efficiently applied. Not being bound by any creed or dogmas, or limited by any traditions of antiquity, the Rosicrucian Order can logically and

QUESTIONS AND ANSWERS

rightfully add to its teachings and modify them continuously in keeping with the evolving consciousness and requirement of all men and women.

No. 70

Q. Are the Rosicrucian teachings of today the same ancient teachings as those promulgated centuries ago?

A. The very fact that men and women of the Western World and of Occidental progressiveness find the teachings of *practical value* in their every day affairs, would indicate that the teachings of the Rosicrucian Order today cannot be those which were given in the schools of centuries past. Truth is never changing, and a law or principle that was sound and proved a thousand or ten thousand years ago must be sound and true today; but it may be a principle requiring no application on the part of men and women of *modern times*. Therefore, it would not be a practical one in the view of modern light and development. Many of the ancient principles in regard to diet and fasting which were sound, logical, and of practical help several centuries ago, are of little

QUESTIONS AND ANSWERS

value today because of the improvements and modification in man's living and especially in the matter of eating. Therefore, the study of the ancient philosophies in their original form includes many principles and practices of no value today, and this fact is overlooked by many who seek knowledge from ancient sources, and in the republication of ancient books. On the other hand, many of the profound principles that served man so well in years gone by have their application today in a modified form or in relation to activities and practices on our part not known to those of ancient peoples. In addition to this, every year sees the discovery or evolution of a new principle or law partially known or perhaps unknown to the ancients, but always existing in the Cosmic as a universal principle. These discoveries or evolved principles are tested and tried by the highest members of the organization in all lands and are gradually added to the teachings of the organization so as to provide the students with the very best and most modern application of the fundamental principles which are helpful to all. For this reason, the teachings and lessons of the Rosicrucian organiza-

QUESTIONS AND ANSWERS

tion are continuously revised, modified, and augmented. The revisions and modifications do not set aside any Truth that is of a practical value, nor do they make untrue that which was and always will be true. The revisions and modifications usually apply to the wording, presentation, or utility of the principle or law. The Rosicrucian teachings of each year are the most advanced presentation of these things to be found in any school or system, and are always in keeping with man's actual requirements and contemplations.

No. 71

Q. Do the Rosicrucian teachings follow in the wake of science in their revelations, or do they anticipate them?

A. The Rosicrucian teachings have always been many years, and often many centuries in advance of the findings of science. This is not a reflection upon science, for science acknowledges and gives voice to principles and laws only after it has tested them in its own way and reduced them to certain measures and methods of observation. This unique standard established by science

QUESTIONS AND ANSWERS

causes it to hold back in the acceptance of any law or principle, long after many of such principles have been known and used by progressive minds. The Rosicrucians, on the other hand, do not depend upon the rules of science for the discovery and test of natural laws and principles. They have their own way by which they may prove the truth or worthiness of a principle, and this method permits them to quickly come to the proper conclusion and with less likelihood of misjudgment than by the scientific method. This is proved by the fact that many principles and laws tested and proved by the Rosicrucians and adopted by them have been rejected or denied by science for centuries, and then later found by science to be true. Another interesting fact is that at no time in the history of the Rosicrucian Order has it ever had to *retract* or *subtract* from its teachings any law or principle expounded as true, because of a discovery that it was untrue and inconsistent with other laws and principles. This cannot be said of the material sciences, which are constantly retracting and correcting statements made, or conclusions reached, by its own methods.

QUESTIONS AND ANSWERS

In this connection we may say that scientists and philosophers have often called attention to the fact that the Rosicrucians have made most of the important contributions to scientific knowledge because of their unique methods of securing information, and their freedom from doctrinal limitations, which permits them to accept new knowledge that is proven true regardless of its uniqueness or astounding nature. New facts discovered by science, which do not fit nicely into the theories established by science, must of necessity be laid aside when there is a possibility of such new knowledge contradicting that which has been promulgated for sometime. Rosicrucianism has never been in this predicament, and is not likely to be, since it has no theories but deals only with facts and truth. No discovery or revelation, therefore, of a truth can be an inconsistency with what is already known to the Rosicrucians, and cannot be so unique that it will not fit into the woven fabric of principles and laws already established and in use. In a recent article in the Sunday edition of the *New York World* a former magazine editor writing on religious, scientific, and philosophic

QUESTIONS AND ANSWERS

subjects stated that, "If my scientific friends think their labors are based on accuracy, this is nothing to the accuracy and the painstaking finality of the mystics who anticipated science, who announced discoveries in science centuries before they are worked out externally." He calls attention to the fact that the recent discoveries of Einstein, and of Milliken, and Eddington, deal with laws and principles well known to the mystics and used by them for many centuries. This probably explains why the eminent discoverers of great principles in physiology, anatomy, biology, chemistry, electricity, astronomy, medicine, music, and art have been advanced students of the Rosicrucian studies, and that today the leading experimenters in many of the greatest scientific laboratories of the world are also advanced students of the Rosicrucian work.

No. 72

Q. Is the Rosicrucian work only of benefit to the very learned and those engaged in scientific and professional occupations?

A. The larger part of the membership of the Rosicrucian Order consists of men and women

QUESTIONS AND ANSWERS

who are *not* engaged in scientific or professional pursuits. The average member is a man or woman engaged in nominal business interests or engaged solely in looking after a home, caring for children, and bringing joy and happiness into the lives of a family. The organization would fail in its great aim if its work was not directed to give the utmost of benefit to the layman or to the average individual in life. It is with the multitude and with the mass that the great work must be accomplished, and where the greatest benefit can result. For this reason every man or woman who is capable of reading ordinarily in the English language, and capable of comprehending the meaning of the average words of the English language, can easily master and succeed in the application of the principles taught in the Rosicrucian teachings. The work becomes so fascinating, the study so tempting, and attractive in its revelations and applications, that men and women who have little time for other studies or for evening devotion to unnecessary things, are happy to set aside a part of one evening each week for the study of the weekly lecture so that during the other days of the week,

QUESTIONS AND ANSWERS

in spare moments, the principles may be applied and benefits may be derived in every one of the daily affairs.



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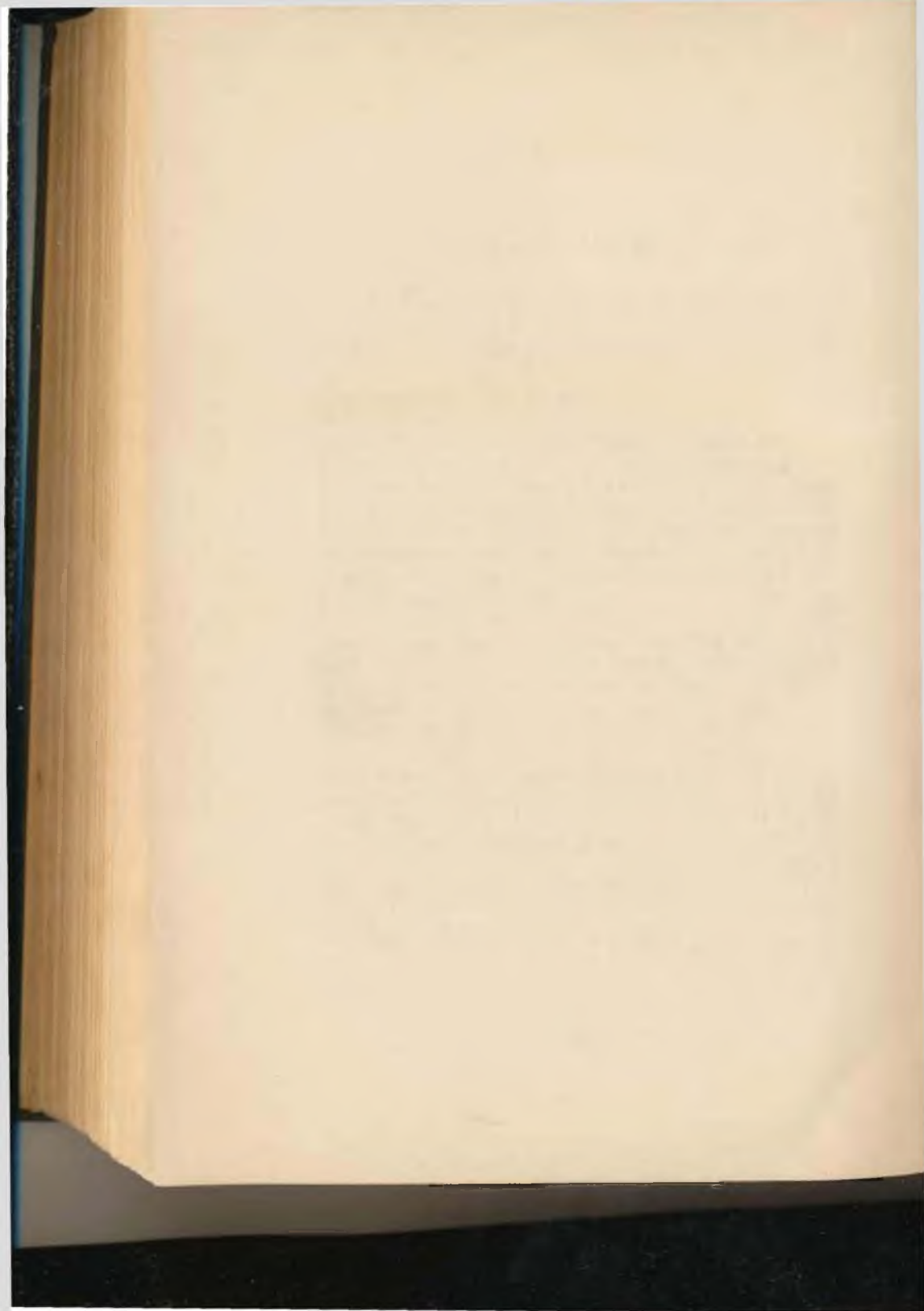
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